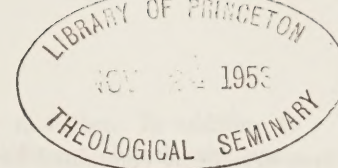


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THE PRINCETON SEMINARIAN

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"A Student Voice of the Christian Church"

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Theology and Overalls

By James M. Campbell

For decades the Presbyterian Church has virtually ignored the working man. Now, through its Institute of Industrial Relations and the tireless, selfless labors of Marshall Scott, the Church is attempting to familiarize ministers and seminary students with the complexities of the industrial community and with the unique problems of the industrial worker.

This past summer at McCormick Seminary on the North Side of Chicago, forty-two seminary students from seven denominations and from all parts of the country gathered to take part in the Ministers-in-Industry project of the Presbyterian Institute of Industrial Relations. The summer program is but one phase of a yearlong training program in the P.I.I.R.; the winter program is designed specifically for ministers already experienced in parish work.

WHAT WE DID

During the day we worked in plants throughout Chicago. Six students worked in the great International Harvester assembly plant in Melrose Park, others in the shipping department of American Can Company, some in big companies, some in little companies, doing everything from treating steel in fiery vats to watching a machine color gum-balls.

Three nights a week we gathered in group sessions to hear speakers representing many phases of the urban-industrial scene including a shop committeeman from Local 6, UAW-CIO, the personnel director of the Stewart-Warner Corporation, a speaker from the Housing Conference of Chicago, a Democratic precinct captain from the South Side, the vice-president of Chroname Inc., the minister of a North Side church, and on several evenings Dr. Scott spoke on the history of industry in America.

James M. Campbell from Philadelphia is a graduate of Davidson College and a middler at the Seminary.

We toured the North and West Sides and saw how a few blocks behind the Gold Coast—that luxurious front which Chicago presents to the world—the Chicago River winds through a morass of slums. On Sundays we went individually to various inner-city churches to see what kind of welcome a stranger would get and to see what kind of sermons the great working mass of our nation were hearing. We studied the neighborhoods to see whether the church really ministered to its community or whether it ministered to a congregation that had long since moved to Oak Park and who made the pilgrimage once a week to the church of their fathers. We found one minister who reached his people in his sermons, and another who spoke to the workers in his congregation in terms of their "noblesse oblige," of "the power of duress" under which they were living, of the "traumas" they faced and the "paralysis of inertia which gripped their lives."

As the end of the summer drew near we met in small groups to discuss in what ways we thought the inner-city church could better minister to its urban community, in its sermons, its worship, its total program. And we tried to tackle the great problem of how to communicate the good news of Redemption in meaningful language. We tried to think through our theological concepts in concrete terms, and we were discouraged. But there was encouragement in the fact that at least the problem had been raised and made real.

Dean Scott spoke to us in the final sessions on the role of the minister in the industrial community, giving us the fruit of his eight years' experience with the Institute. He impressed upon us the critical need among our inner-city churches.

AND SO . . . ?

And so, what did we learn? We learned of that great area in which our Church had failed, but also we learned that now the Church was beginning to move, that it was being stirred from its suburban stagnation, and that

lives were being committed beyond the line of that insidious hierarchy of popularity and prestige which so often influences a minister. We learned that the Presbyterian Church can no longer leave those urban neighborhoods disfigured by tenements and slums to "our less educated ministerial brethren," that grand rationalization for sloth and pride.

We learned that the Church's problem was not so much one of revival as one of evangelization, for there are the great city masses who are unfamiliar with the jargon of the Church, and grandsons and granddaughters of immigrants who have long since left the Church.

We learned that where the minister was prepared to speak in terms of the moral and the immoral, he was often to find himself perplexed amidst the amoral.

We realized anew that the Church must be where the

people are, where the elevated trains rumble and children play in the shadows of dingy warehouses. She must minister to those who live in six-story houses with stone steps, or with no steps at all. The Gospel of Reconciliation must be preached where tension and hate mark the clash of color, creed, and class, and the Gospel of Love proclaimed where there is no love and the people want they know not what.

On the last day of the summer's project we took communion together in the chapel of the Seminary. It was a simple service and yet extremely meaningful in the unity of consecration which it expressed. And then we left, each, I am sure, with a conviction that here is a call as thrilling as any mission far afield, as demanding of imagination as it is of consecration. The inner-city parish—here is a frontier of the Church.

The L.C.F.: A New Medium

By Beverly Cosby

The Lynchburg Christian Fellowship is a Christian program of education, worship and recreation. As an experiment in Lynchburg, Virginia, this newly organized group indicates a sense of urgency to recover the true relationship between hearing and acting upon the Word of God.

With only fifteen members, and with less than thirty months of organized activity, the L.C.F. promotes a far reaching program for youth and adults directed almost entirely by Christian laymen. Full-time leadership during the summer months provides a ministry to school children and young people overburdened with hours and weeks of unproductive leisure. My field work was to direct this program.

During the school year the program is chiefly educational in nature. A group of high school juniors and seniors meet once each week for prayer and serious study. Meetings are informal; discussion and group participation center around the week's assignment. Members read the prescribed texts and take examinations. The book used at present is Leslie Weatherhead's *The Transforming Friendship*. A similar group of adults of various denominations are likewise following a course of rigorous study in James S. Stewart's *The Life and Teachings of Jesus Christ*. They share new insights in ways to practice Christianity in their vocations, and in all the unalluring details of their daily routines. One example of applied

Christianity which has developed from this group is a relatively small business concern which now draws a sizable check on its account each month to the work of Christ's Kingdom; and in addition offers a small annual scholarship to a promising high school graduate.

Another activity primarily for adults was a summer film program. We showed a series of carefully selected motion pictures, one each week for a period of five weeks. These movies were intentionally non-religious and secular, yet they were chosen because of their Christian implications. A discussion period followed each showing for the purpose of stimulating Christian insights into the life situations portrayed by each film. For example: *Fame Is The Spur* depicted a young British lad from a low-income industrial class intent on attaining power and recognition in English politics. After gaining status and influence, his first noble motives to represent the interest of England's working class became conditioned by the subtle temptations of public life. A Christian lawyer of Lynchburg, a representative to the Virginia House of Delegates, led the stimulating discussion following this film. Questions such as these arose: Was the politician conscious of his changing attitude? Were his early motives really sincere? Can a Christian pursue a political life without compromise? Was there a clear cut Christian position for him to take at the meeting with the miners? Such complex questions did not prompt ready-made answers, but stimulated our thinking and led to valuable reflections by the group. Here was a concrete attempt to bridge the gap between the sacred and the secular, and encourage the individual to relate his faith to the so-called secular situations of life. Other films included: *Long Voyage*

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Home, by Eugene O'Neill; *Crime and Punishment*, by Dostoyevsky; *Les Miserables*, by Victor Hugo; and *Inter-Racial Unity*, three excellent short presentations.

Plans for developing a Christian Youth Center are now underway. Such a center will provide a week-day program adaptable to the seasonal demands of children and young people. This idea took concrete expression when the basement of a home was converted to a recreation center, and in a short time many neighborhood boys and girls enthusiastically employed these facilities. This response led immediately to the grading and preparation of an athletic field on a four acre tract of land which was given for this purpose. Additional land purchases soon increased the area of the Youth Center to approximately twenty-five acres; and plans were made for additional facilities which would provide for other recreational, educational, and worship opportunities. Future plans include provisions for numerous sports, camping and retreat sites, a community house, a small lake, and an amphitheatre.

In July we began a week-day program in supervised handicraft, leathercraft, and recreation with a minimum of facilities and equipment. Children enrolled for one month periods, and these activities were led by a recent high school graduate serving as senior counselor. Classes began with devotions, followed by a period of instruction in the several craft projects. Then class members, together with other children in the community, took part in ball games, varied athletics, and other events including short hikes and overnight camps. The number of boys and girls who participated in the classes was about thirty, but indi-

vidual classes consisted of five to fifteen. In addition to the regular daily schedules, different church and community groups used the land and facilities of the Youth Center for picnics and outings.

Volunteer groups composed of youth and adults worked together on several projects to improve the Youth Center property. Some groups stained picnic tables and benches, others cleared undergrowth and timber. With the aid of a jeep, small bulldozer, and other equipment, we partially constructed a one lane roadway, and re-worked, fertilized and seeded the athletic field.

A future program of the Fellowship will provide a constructive day camp experience for many who are financially or otherwise unable to attend commercial resident camps. The vital core of such a camp will be a challenging program of Christian education and instruction with their practical application in every phase of the total camp life. This program would begin at the very point when vacation Bible schools end.

The Youth Center will not be restricted to summer use, but will be available for week-day and week-end activities the year round. In this we anticipate a growing opportunity for ecumenical cooperation, with tremendous potential for building Christian character in youth, and developing Christian manpower for the future.

The L.C.F. and its outreach is possible because of a small, disciplined and committed group, who pray, who give, and who are diligently appropriating resources from the well-springs of God, that others may share this faith in Jesus Christ.

The Religion of Quebec

By Louis K. Friar

I have always been enchanted by the beauty of the French language. The music of this tongue seemed to me one of the most superb melodies ever composed. As I grew older the natural ease and clear-cut logic of the French spirit became objects of my admiration. Through my readings the unique genius of the French personality and its burning love for liberty and independence were for me an inspiration. No wonder I was happy when I received an appointment from the Presbyterian Church in Canada to preach the Gospel to the French people in Quebec during my summer vacation.

When I arrived in Quebec I found myself in a strange country. Many things which evoke the silhouette of "another empire" confront the new-comer here. While I was crossing the province for the first time the place-

names created in me the fleeting impression that I was in a holy land. This notion was further supported when we drove into the main street of a town named Rue d'Immaculé Conception. I looked at the map; the French geographical names of this province aroused the suspicion that all the Pope-made Saints found retirement here after having gone out of business.

One could take few steps without seeing a priest, monk, or nun. There is hardly a transaction where they are not in evidence. They are present in every realm of life: government, education, science, art, literature, radio, films. Everyone and everything serves as an instrument of Popism. In everything Rome's determination of truth must be accepted as ultimate. Rome locuta, cause finita.

I worked as assistant to a native missionary, who had formerly been a Roman priest. While he was engaged mainly in pioneer mission work in other areas, I ministered to a well-established congregation at his station by preaching, visiting and performing administrative func-

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tions. As I began my duties, and throughout the summer I became aware of the difficulties facing the work of Protestant Missions. Some of the problems were so acute as to make the situation seem almost hopeless. And most of them could be traced directly to "the Religion of Quebec," the Roman Church.

Among the numerous superstitions are the alleged miracles attributed to the well-known shrine of St. Anne de Beaupre. Another example is found in Quebec where "St. Joseph stamps" are sold with the inscription "St. Joseph—Priez Pour Nous." These are made of rice paper and are recommended to be eaten for various ailments. Some put them in the food of Protestants to hasten their "return to the True Church." Many times the clergy extorts the last few pennies from the people for these religious "panaceas." For us it is hard to realize that in our Western world there are still people who believe in such obvious deceptions and delusions from which, one would think, only a modicum of common sense would deliver them.

According to the French native ministers, the percentage of French Catholics who have a Bible (or a portion of it) in their homes does not exceed one per cent. The Romanists usually argue that Roman Catholic people are taught the content of the Bible and therefore do not need to study it first hand. They also insist that the Roman Church not only does not forbid, but even encourages, the reading of the Bible. If, however, their claim were true one would not have to seek far for evidence of it, for in a totalitarian network like Romanism things which are encouraged by the power of authority are usually followed slavishly by the faithful. For example there is plain evidence that Rome encourages large families. Every young French loyal Catholic wife in Canada must bear a child every year. Exemption is made only on the basis of a physician's certificate. At the time French Canada came under English rule (1763), the French had only seventy thousand settlers there, and in less than one hundred and ninety years, they increased this number to three and one half million.

In spite of the cultural impact of the English minority within the province and the neighboring English provinces, the French people of Quebec are on a very low educational level. The percentage of illiteracy is the highest in the whole of Canada. The bulk of the French population receives only a few years of elementary education in the very one-sided brother-school and convents where the chief subject is the Roman Catholic Catechism. As a result the Roman clergy easily manipulates the masses by creating prejudices and false nationalism as well as vilifying Protestants. In the press, implicit and explicit allusions are made to the resemblance between the proselyting methods of Protestants and Communists. Romanists create the general notion that Protestants are responsible for the plague of Communism. The unscrupulous "McCarthyism" of some Romanists goes so far that in the eyes of many illiterate and semi-literate

French people Communism and Protestantism become interchangeable terms.

The camouflage propaganda of the Romanists in this country has established and is still maintaining the misbelief that Papism stands for religious tolerance. But as one of the most prominent Roman Catholic journalists of England, Robert Dell, expressed it in a letter to the London Times (1909): Papism is "acquiescing in religious liberty and equality *only where and when* it is not strong enough to demand privilege, refraining from physical persecution only because it has not the power to use it, *but persecuting as ruthlessly as ever by all means that are still in its power.*" Thus the true character of Papism is revealed only when it is in full control. Since Romanism dominates Quebec's affairs of state, it does not hesitate to express its extreme intolerance even in the public press. An interesting treatment on religious liberty appeared in a Roman Catholic periodical in which a Roman priest quoting the same papal encyclicals used by Paul Blanshard, comes to the same conclusion Blanshard did, that for the Romanists "*it appears evident that the liberty of religion consists in a choice of the sole religion founded by Christ (i. e., the Roman Church) to the exclusion of all other.*"

Public liberties under the Roman rule are a case-in-point illustrating the Roman frame of mind. In spite of repeated requests the French Protestants are not permitted to hold radio services of any kind. The French press is also so thoroughly controlled by the Roman clergy that no newspaper or periodical would ever dare to publish any news or advertisements which pertains to French Protestant Churches.

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In Quebec there are many instances where Roman intolerance expresses itself in open persecution of the French Protestant minorities. Of course these are usually explained as "spontaneous excesses from the side of believers." But there are cases where the persecution takes place by the direct action of the priest-controlled civil authorities. During my stay in Quebec, in Val d'Or, a Baptist missionary was sentenced to 30 days in prison. His "crime" was that he preached on the street-corner (no other place was available) which violated the traffic regulations. If things like these can happen in a still mainly Protestant country like Canada, it takes little imagination to picture what Papism is like in countries where it has been ruling since the Middle Ages.

The work of the French Missions is difficult, first of all because Protestantism is considered an English religion, while French nationality is identified with the Roman church. So in most cases new converts become out-casts among those of their own nationality. If they are employed by Catholics, they can be sure to lose their jobs, and the Roman clergy does all in its power to make their continuing existence in the community impossible. For this reason our missions succeed only in certain places—places where English Protestants can give employment to the newly converted French Protestants. There is a still more serious problem confronting the Protestant missions. The children of the new converts cannot receive French education. Their only hope is to go to the English schools. But the long years of English education result, in most cases, in the students' becoming assimilated into the English community. This fact is very deplorable since it adds support to the Roman accusation that to turn Protestant is equivalent with denial of French nationality. Therefore Protestantism can expect abiding success among the French people only when it establishes French national churches.

The zeal of the new converts portrayed before my eyes

the "first love" spirit of the early Christians. Their example confirmed in me the conviction that zeal occurs only where there is a never-ceasing passion for the truth. One mark of a living Christian community is that each of the members is a missionary in his own environment. With the present restriction on public libraries in Quebec, it takes an heroic spirit for a Christian to seek to lead his neighbors in the path of salvation.

We see in the case of Quebec now that even a nationality with such a proud cultural heritage as the French can be degraded to the low level of spiritual and intellectual servitude. And there are several hundred million people in the world under this same kind of tyranny, a tyranny which made history with blood, destitution and the perpetuation of ignorance, carried out in the name of Christianity.

It seems to me that Protestant Christianity clearly sees the problem but often forgets that the solution is *an action* and not merely a thought. It behooves us to remember that now as always the Roman church is moving toward a definite goal with a rigid consistency. A decided Protestant strategy with respect to this threat is clearly called-for in our day.

YELLOWSTONE SUMMER

By John P. Crossley

Two thousand miles west lies a natural paradise called Yellowstone Park. Three thousand college students make the Park their summer home, and 1,700,000 vacationists are attracted annually by the mystery of Old Faithful, the grandeur of Yellowstone Lake, and the luxury of the hot springs.

The thought of carrying the Gospel to nearly 2,000,000 self-assured Americans at play in a great national playground makes a man examine himself to see if he is capable of making the knowledge of life in Christ relevant to such an audience. This summer when I accepted the invitation to join a team of seventeen eastern college and seminary students to proclaim the Word of God in Yellowstone, it was with a surety that Christ is the answer to the world's need, but with an accompanying feeling of apprehension over how best to present Him. All of us on the team felt the same way. We knew we had three months—three months of intimate contact with our co-employees of the Yellowstone Park Company who composed a large part of our Sunday congregations and who were the real challenge to our missionary endeavor.

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Life in a national park is unique in two ways. First, it is so accelerated that new friends become old friends in two weeks, and people are thrown into intimate, personal contact with one another. Second, immorality and drunkenness are common because of the absence of any chaperons and the lack of public disapproval. The Christian then has a double opportunity for presenting the claims of Christ. First, he really gets to know the person whom he wishes to hear the Gospel. Second, in an environment of excessive physical indulgence, by standing head and shoulders above the compelling stream, the Christian signifies his citizenship in another world.

Yellowstone has seven major resort areas scattered around its 156 mile loop. We were evenly distributed in the various areas. Tom Ewing and Warren Ost, the two student ministers, traveled from area to area each Sunday to conduct services. These were the highlights of the week's religious activities, but the slow, methodical personal work that plodded steadily on behind the scenes, day after day, week after week, was the real backbone of the ministry.

What did we do behind the scenes? First we organized choirs in each major area. At Canyon Lodge there were three of us on the team: Muriel, Dolly, and myself. Our

first few nights we sat around a table in the "Rattrap," a girls' dorm, getting acquainted with everyone and making posters which read: "If you can carry a tune in a bucket, join the Canyon Chorus." Seventy-five came to the first rehearsal, and the Canyon Choir was born. We sang songs ranging from "You'll Never Walk Alone" to "Beautiful Savior." At summer's end the choir culminated in a grand performance of Handel's Messiah, attended by 700 people. A great many of the choir members, many of whom had never sung in a choir before, were so thrilled with the words and music of the Messiah, they could not express their joy at having been able to be a part of the performance.

We hoped also to organize a discussion group. There were two alternatives: We could have a definite course of Bible study, which we felt would be limited in appeal. Or we could have a very free discussion period, general in approach, which we were confident would draw a good cross-section of the student employees. The decision was made for us when one day the bartender said, "Jack, let's have an argument on religion." We had one and then another and another. And then there followed evenings when groups of us sat around on beds, tables, and chairs

in a smoke-filled cabin and discussed theology, metaphysics and salvation. At the end of the summer, Jack, a halfback from Denver University said to me, "I wish with all my heart I could believe what you say." I pray that someday he will. I am convinced that outside of Yellowstone Park he would never have considered even attending a religious meeting.

The summer closed with a Communion service in each area of the Park. Ours at Canyon was the highlight of the summer for me. To kneel at the Lord's table beside someone with whom one had lived and worked and shared experiences for three months was an experience one will never forget — nor ever be able to describe. It was true Christian fellowship. And it was proof that a oneness in Christ breaks down every man-made barrier of class, background, education and nationality.

Next summer, under the auspices of the National Council of Churches of Christ in America, the Student Ministry is branching out into five other national parks: Yosemite, Mt. Rainier, Glacier, Olympic and Mt. Lassen. If Christian discipleship in a national park challenges you, then there is a place for you. The need is staggering, and the opportunity is unlimited.

PERIPATETIC CHORISTERS

By Richard C. Rowe

For Choir Master David Hugh Jones the Princeton Seminary Choir tour this summer was nothing new: this was the sixth time he had gathered together his choir and set out cross-country. This time the Choir headed South. Down the eastern coast to Florida we went, then by plane to Cuba where we travelled the length and breadth of that 600 mile-long island. Then flying back to the United States, we worked out to Texas, and thence back East through Oklahoma and Tennessee: 15 states in all.

There was a sense of excitement in the air the afternoon the choir left Princeton. There was something of military glory in the orderly succession of cars purposefully pulling away; a sense of urgency in their speed. Speed was the pattern for the whole trip. There were 120 engagements to fill in just 56 days, and 6000 miles to travel. Many a pastor was left with his hand still extended in final salutation, watching five clouds of dust merge into one as the choir sped away toward the next engagement, two hours and 100 miles away.

The primary objective that was before Dr. Jones and

the members of the Choir throughout the tour was to proclaim the Christian Gospel through song and testimony. However in the last analysis the trip was not primarily a musical project, nor even an opportunity for personal witness, but rather *an adventure in Christian fellowship*.

The twelve days in Cuba provided a particularly rich experience. The Choir sang there for Episcopalians, Methodists, Seventh-Day Adventists, Baptists, Quakers, and Presbyterians; for Cubans, Chinese, Englishmen, and Americans; for Seminarians and Collegians (including, incidentally, many Roman Catholics); for paupers and capitalists.

The first impression of Cuba was of wild confusion as our bus driver, quaintly named "Ambrosio", piloted us through the crowded and narrow streets of Havana. Freely using an over-sized air horn he demanded—and got—the right of way. His skill was amazing. Streets built for horse carriages do not submit easily to 50-foot buses, but Ambrosio hardly even slowed down as with supreme confidence he conquered each narrow corner. Each time the choir broke forth in admiring cries, "Viva Ambrosio!" which quite embarrassed that earnest young man. Ambrosio was a Roman Catholic. At first he was very reserved, but as the days went by a warm friendship

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grew up between him and the Choir. Several of us who got to know him best even engaged in a quasi-Spanish evangelism, which left him at least impressed.

David Jones has great confidence in the Choir—and in the Power of God. He will take the Choir *anywhere*. There is in the heart of Havana a slum covering about a square block. As the bus went by one Sunday afternoon the choir members looked at the place with curiosity. And when we saw the zealot gleam come into Dr. Jones' eye we knew that our curiosity would soon be satisfied. He stopped the bus, negotiations were soon made with the "mayor", and we filed through the narrow dirt passageways between filthy wooden shacks toward an open area in the center. Impassive, coldly curious faces stared out as we passed along; hundreds of rank, rotting odors assailed us; flies swarmed all about. We assembled in the "court" and began to sing. As we sang, we saw a wonderful thing: the people were gathering around! First the children, then the older folk, and finally even the hard, cold young men began to respond. After the first number there was eager applause, and growing enthusiasm received the next numbers. It appeared that people were really being reached! That afternoon we sang better, with more real spirit, than we had at the Episcopal Cathedral that morning.

The vitality of the Protestant Church in Cuba was everywhere evident. In strange contrast was the Roman Catholic Church, which was perhaps typified by an old 16th century church in Sancti Spiritus that was visited by several of the members. They were met at the door by the priest, an old man who in his long, severely cut grey cassock seemed truly part of another world. He spoke little English, and the boys spoke less Spanish, but he overcame this difficulty by the simple dignity of his welcome. With reverent pride needing no words he showed them his Church. It was indeed beautiful, after the dark, mysterious, musty way of ancient churches. Red-cupped votive candles gave flickering illumination to recessed pictures and statues. Over the altar was a great group of statues, at the center of which stood the Virgin holding a Child. There was another statue of Christ, too; in a separate little room it lay in a glass-topped coffin, bloody stains at hands, feet, and side.

The consecration and deep faith of the evangelical Cubans was the core of our adventure in Christian fellowship in Cuba. In their schools they received us with joy, thanking us for the inspiration of our lives. (This made many of us stop and think: we had not been aware that our lives were such a Christian testimony!) They accepted us into their homes in Christian love, indicating that everything they had was ours. They meant it literally! The power of their concern was felt by one of the men in a special way. He lay awake one night—un-

comfortably aware that he was in grandpa's bed, and that grandpa was sleeping in the kitchen—when he heard low voices in the next room. He soon realized that his hosts were at prayer, and he knew enough Spanish to gather that they were praying for him and his life in Christ. Here truly is the faith that binds all men together.

The intrepid Jones led his somewhat apprehensive choir into slums, prisons, army camps, mental hospitals: he was equal to any place and any situation. Only once did anything stop him. In a mental hospital in Alabama he had just begun to introduce the Choir when a woman in the audience rose to her feet and began to hurl vociferous criticisms at the Choir, making in passing many rude remarks about Dr. Jones' parentage. Now, Dr. Jones has carried on in many situations: though babies cry, trains whistle, or diesel trucks roar by, he never bats an eye. But now the old master visibly faltered. He opened his mouth, but nothing came forth. Then he ad-libbed a few lines and finally got back into stride. Attendants took the agitated woman out, and the service proceeded. But in the eyes of the Choir was a knowing twinkle: they had seen Dr. Jones at a loss for words!

Those who perhaps appreciated the music most—and for whom the Choir most enjoyed singing—were the men in the Army hospitals. These were the victims of what they caustically referred to as the Korean "police action." The Choir would enter a ward, sing a few numbers, and then spread out to the various beds to talk with the fellows. We spoke to them about the heat, or their families, the music, or Jesus Christ, according to our abilities and their attitudes. Then after singing a few more numbers we went on to the next ward. It was in these places that we had the greatest sense that we were meeting a need.

The greater part of the tour was spent in the average churches and homes of the South. This, too, was an adventure in fellowship. Occasionally an innocent choir member would find himself involved in a discussion of the race issue. At such times we did not pull punches: we honestly stated our position. And amazingly enough no one ever came to blows, no guest was ever evicted. Water that was made rough by the injudicious paddling of young Seminarians, or blown high by the bitter winds of middle-aged dogmatists, was made smooth by a common allegiance to Christ.

This, then, was the power of Christian fellowship that was experienced by the Princeton Seminary Choir this summer. In Cuba language and cultural barriers were thrown down by His power. Through the South a fellowship with many Christians, some of different opinion, deepened our understanding. Through adventures in Christian fellowship the choir learned by experience something of the meaning of "the Body of Christ."

IT WORKS

By Ruth Mason

"Dying!" That is the way the energetic D.R.E., Gordon Hermanson, described his church's usual vacation Bible school. Gathering the children together into a hot, stuffy Sunday school room when they should be out in the cool, open spaces was a poor setting for Christian education, he thought. From a respectable four-week program with volunteer teachers and a limited expense account, the First Presbyterian Church of Germantown, Philadelphia, switched to a forward-looking program that had no precedent and would cost several thousand dollars. The program? Church day-camping.

A shady lawn and a broad field surrounded by a rim of dense woods comprised the fifteen-acre property loaned to the camp by the Neshaminy-Warwick Presbyterian Church, sixteen miles from Germantown. A large education building provided indoor space (for rainy days), bathroom facilities, and a supply room. Visits to local farms and nearby estates provided new adventures for these city children. Registration was open to all children from age four through the seventh grade, and the length of stay ranged from two weeks to the entire two months. A towhead named Chic did not want to come to camp. He lived on a local farm where he had his own swimming pool, pet horse, and two boxers. Lack of group companionship caused his parents to insist on his coming. Six o'clock one rainy morning before time for camp, Chic appeared at his parents' bedside in pajamas and hip-boots ready to help the camp if needed. A two-months scholarship was given to a D. P. boy from Hungary who otherwise would have existed all summer in a cement alley where life was a rough and tumble existence.

We attempted to have a leader-camper relationship that would result in Christian growth in every experience. To accomplish this the unit system of group control was used. An average of eighty campers per week was divided into units of ten to twelve with a teacher assisted by two high school girls in each unit. These were grouped into the kindergarten, pre-school, primary and junior departments. The program and activities for each department were scheduled by a planning leader who also taught. A professional kindergarten teacher from a Friends' school headed her own field; a first-year D.R.E. student from Biblical Seminary directed the junior program; and the writer planned for the primary department. A leader for five years in Girl Scout day-camping was the co-director. A nurse in constant attendance

cared for those afflicted with the inevitable mosquito bites, poison ivy, and nose bleeds. All the leaders and assistants were remunerated according to their responsibilities. Because children learn attitudes and responses which permanently influence their adult development, it was felt that devoted church day-camp leaders could teach Christianity by precept and word as the youngsters lived, worked and played together in the six-hour session.

Two chartered buses picked up the campers each morning between 8:45 and 9:05. Flag-raising at 9:30 began the day's flexible schedule. "Kapercharts" with a list of simple duties enabled each child to contribute his part to the task of daily living. Listening to stories of Jesus was first on the units' program. Activities with religious content followed the lesson. Before lunch the primaries had a song-fest for fun-singing as well as for learning new hymns for worship services. Lunch time was a picnic every day. Down came the clothes line with bags and boxes pinned to them, while the milk committees dashed away for the units' supplies. Suitable missionary stories served a double purpose during rest periods—instruction and quiet. Day-camp type of activities filled the afternoons. Free play and directed games were scattered throughout the day. Worship services were held either outdoors or in the education building. Lowering the flag concluded the busy day, except for the jolly singing on buses, which discharged the youngsters near their homes between 3:55 and 4:15.

The kindergarten and pre-school groups had story periods, painted, pasted, played with balls and dolls, doodled in the sand-box, and took short walks. At mid-morning they were refreshed with juice and a cookies, and after lunch by a one-hour rest period. The curriculum for the primaries and juniors was a combination of vacation Bible school and secular day-camping. Materials from various publishers were fitted together for the eight-week program, with the theme, "The Life and Teachings of Jesus." Some of the primary activities were drawing consecutive pictures of their lesson for a television set (a painted carton), and acting out parables for worship programs. They also crayoned a grace on place mats, and colored a worship center cloth for the room they used. Grasses and stones became scenes of Jesus' calling Peter in which were sailboats "like Peter used," formed by the children. Making Palestinian slippers with "I will follow Jesus" on the straps brightened one rainy day. Our day-camp activities included spatter painting, making leaf books and plaster casts, sewing stuffed animals and felt pocketbooks, framing wild flowers, and sticking candy together to create animal circuses. We had parties with refreshments and entertainment offered by units. The juniors roped off a plot 40' x 60' for a

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map of Palestine, dug out the Dead Sea, The Jordan River, and the Sea of Galilee, and marked cities with sign posts. They framed a picture of Christ with raffia, wove baskets, spatter-painted Bible mottoes, made bark pins, painted "goody boxes," plaited lanyards, hectographed the *Church Camp Daily*. Both departments often had doggie and marshmallow roasts.

Although we did not look for tangible evidences of the camp's teachings, we did hope there would be some. In connection with a lesson on Jesus' helping sick people, we visited a boy who had been hit by a car, taking with us puzzles, tit-tat-toe books, and a dish-garden made by the youngsters. One difficult boy had looked for a baby hoptoad, a prized "find" in the camp, without success for a number of days. He finally found one and freely offered his pet to the injured boy.

One hundred and seventy children were reached by the church in this endeavor. "Train up a child in the

way he should go: and when he is old, he will not depart from it," was our motto.

Church day-camping gives more time for the Christian educator to teach and to know his pupils than ordinary vacation Bible school. Youngsters can feel awe of God the Creator before they can understand the Incarnation. As a whole, day-camping would not be superior to other types of summer church activities except in a large, crowded urban church such as the one just described. It should supplement what we have already found to be effective in Christian Education. Day-camping is especially suitable to youngsters who are too immature for resident camps and for pre-adolescents whose parents cannot afford the latter. Its virtues could be incorporated even in a rural vacation Bible school. Church day-camping is a new medium for teaching the Christian life. It worked the first time; there is no reason why it cannot again be effective if again attempted.

The Church and Colcord

By Wm. Harold Hunter

My wife Barbara and I received a National Missions summer appointment in the West Virginia Mountain Project of the Presbyterian Church, U.S.A. We were located in the coal mining community of Colcord, West Virginia, and had charge of the church program there. We were there but a short time when we discovered many problems connected with the work in the coal-mining area of West Virginia, and it is with these problems that I should like to deal for the most part in this article.

In the project the education of the people, or the lack of it, is one of the major concerns of Christian workers, who told us that the school system is inadequate and inept and that young people cannot get a decent education even if they want to—most of them do not want to. Inability to read is characteristic of almost everyone, and it is difficult to teach the Bible to people who do not read.

Another serious problem arises from the typical outlook on life the families of coal-miners have (and in Colcord only three out of one hundred families were not directly associated with the mines). A kind of fatalism results from the nature of the work. Miners never know when a mine disaster may occur, and they have consequently acquired the determination to enjoy life to the full today and never provide for the morrow. This fatalism causes carelessness in their attitude toward property and money. Contrary to the usual impression, a coal-miner earns good money—the average miner (to say nothing of the foremen) makes at least five hundred dollars a month—but he spends an unbelievable amount on cars, food, television

and all sorts of appliances, with the result that he lives in a poorly-kept house and does not have enough money to send his children to church camps and conferences for even one week. There are exceptions, of course, but in general this estimate is true.

It would seem that the church could do much to help in solving these problems. And it could. But until recently "the church" meant the Holiness church, and Presbyterianism existed in name only. For years the Presbyterian project in the valley tended toward Holiness theology and liturgy. And Holiness theology and liturgy, rather than effecting solutions to the problems, have actually increased them and added some others to make the situation even more problematic. The Holiness religion abhors the idea of education, and the preaching all too often calls for people to love God with all their hearts, while implying that the mind is unnecessary. This attitude greatly discourages young people from making their education meaningful to themselves, a fact which is evident from the small number of young people in the church. The Colcord Church has a roll of one hundred and fifty members with an average Sunday morning attendance of seventy. But the youngest male attender is twenty-five years old, and the next youngest is forty-five. There are a half-dozen girls of high school age who attended nearly every service, but only occasionally did a boy turn up for anything but Young People's, and admittedly the recreation was what attracted him.

The other result of this belief is similar to, and in fact contributes to, the first. Seldom could a family be found in which both parents were Christians. In the Colcord Church, a church of about thirty families, there were only three families in which both parents were Christians. And, too, numbers of the most interested young people come

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THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"

A monthly publication by students of Princeton Theological Seminary. Opinions expressed in The Princeton Seminary are those of the authors and are not necessarily those of the Administration, the Student Council, the Editorial Board or the Editorial Staff.

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from families where neither parent is a Christian. That this can be a serious matter will be evident from the following illustration. A fourteen-year-old girl in our church made a decision for Christ during the Young People's Conference. Her parents, completely out of sympathy with the church, made her miserable every moment she was home. They rather effectively ostracized her from the family until she was tempted to withdraw her decision. But the new life she had found and the new friends she had made meant a great deal to her, and she held to her decision despite the personal difficulties resulting from her parents' opposition. However, had she not been so determined in her decision she would have dropped out of church life and followed in her parents' way of life.

The West Virginia Mountain Project is in a transition state. For years the Presbyterian church was on the defensive, compromising oftentimes with the theology and worship forms of the Holiness sects. This was a necessary stage for the project to go through, but it has now reached the place where it can take the offensive. For two years the project has been moving to the offensive, not against the Holiness church, but to give the valley what it believes to be the truth of God's Word. And people there are hungry for a deeper faith than the Holiness sects have given them. One woman in our church walked two miles to church and two miles home twice every Sunday and once Tuesday to church services and to Bible study, respectively. She was present at every service despite the two-mile walk and the fact that on the way she passed two other churches, a Church of God and an Assembly of God. She found a deeper understanding of God's Word in the Presbyterian Church, and others felt much the same.

For years the Colcord church had a minister who worked hard and faithfully to build up the Christian program and life of the community. But there was in effect a two-year lapse without adequate leadership, and the church had declined greatly by the time we arrived. The people did not take responsibilities, did not stand on their

Editorial:

The Summer Spent is the subject of **The Seminary's** first issue of volume III. It represents the ministry's broad expression and the expanding interests of seminary students. This issue also suggests a slight shift in policy where-by more space will be employed for articles on the life and thought of seminarians.

A brief statement of our policy might be appropriate at this time. We endeavor to bring to "the community's" attention important subjects germane to our vocation and interest. We shall not be satisfied to cover items of universal interest only, but will continue to raise issues which should be the concern of all theological students.

Our unique field of endeavor and the nature of this publication further demand more than simple reporting and our policy of combining analysis and reflection with reporting will continue.

This year we will welcome letters from students and professors in regard to articles which appear in **The Seminary**. As many as possible will be printed and by this means a dialectical approach to controversial issues will be encouraged.

own feet as Christians, and were unable, it seemed, to think for themselves. Barbara and I felt that the best service we could render them would be to encourage the members to do things for themselves. Therefore in Bible studies and in Sunday School classes we asked questions and tried to stimulate them to give their own answers. For a while it was like talking to a wall, but after a month they began to respond. By the end of the summer they were doing so well that when we studied the Shorter Catechism some of them could give answers to the questions as well as anyone could without answers written out before him. At first they did not like the study of the Shorter Catechism, but afterwards they told us that they enjoyed it more than any Bible study they had ever had. And they were glad to know what Presbyterians believed. They had been in the Presbyterian Church for years, but because the church was on the defensive they had never really heard what the church stood for.

If we made a contribution to the people and the church, it was in this matter of training them to accept responsibility, for when we left we had little trouble finding people to take charge of the Bible studies and Young People's for the period between our departure and the arrival of their new minister in September, 1952.

Despite the problems, we both felt that our summer was a tremendous experience in Christian working and living. And we feel, as I suppose all Christian workers do, that we have gained more from the work than anyone else. For besides the experience and the joy of seeing things begin to grow, we had the opportunity of living and working with some of the finest Christian people in the world.

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"A Student Voice of the Christian Church"

Dec. 10, 1952

The Christian World Enterprise Re-Examined

I. McLeish: The Students' Lectureship on Missions

By Richard A. Couch

Dr. Alexander McLeish was introduced as a man who is doing some "very revolutionary" thinking on the objectives and the strategy of the whole missionary enterprise. In his prosaic, conventional, British manner, he proceeded to justify this estimate of his work. Drawing on his long personal experience in India and the vision gained from a twenty-five years' survey of the world missionary enterprise, Dr. McLeish called into question the traditional objective and methods of missions and plead for "revolutionary readjustments of thought and approach."

"The only objective of the Christian cause," he said, "is to call into existence the fellowship of the Church as the agent of the Holy Spirit in achieving His purpose and not ours." Too little emphasis has been placed on the Church community as the cutting-edge in the Christian cause. The western individualistic conception of evangelism assumes that the Church must broadcast the gospel seed over the pagan field in the hope that here and there it will strike fertile ground. This method has not been without success, but it has reaped a harvest of desocialized individuals—new converts dislodged here and there from their parental culture to become members of the missionary community. The Christian movement becomes mission-centered instead of church-centered. There is no real Christian impact on the pagan community. Such a specialized view of evangelism as something apart from the regular efforts of the local Church is symptomatic of our impoverished conception of the fellowship of the Church. A healthy Christian fellowship

is the best form of evangelism. "Evangelism should be regarded as the fruit of the zeal of the normal Christian congregation." Thus the overruling objective of the missionary enterprise becomes "to create this fellowship, to deepen its life and to promote its expansion."

In all of this, according to Dr. McLeish, our trouble is that we inevitably exalt human activity over the divine. We are afraid that developments may get beyond our control; and so we center our attention upon the institutions which we have created. We cling to our various denominational approaches and thus deny the fundamental claim of the gospel, that men are made new and one in Christ. We place great faith in educational and economic institutions, in which our perennial temptation is to identify success with the transplantation of our western heritage. Whereas a sense of the freedom of the Spirit would compel us to plant an indigenous Church and let it grow up in its own way according to its own ethnic genius, our fear of the novel and our institutional short-sightedness lead us to confine the Spirit and to cramp the free development of native Churches. The stifling effect of this overemphasis on human activity needs to be faced squarely, for "the spiritual state of the Church must be our major concern."

One could not but sense the deep personal conviction out of which Dr. McLeish's comments grew at this point. He was not just rehearsing the customary recognition that, after all, the Spirit accomplishes things and not we ourselves. He was speaking from his own disheartening experience of the way the Christian cause can bog down in its own mud.

"The methods now pursued would never bring us to a successful evangelization of the world," he said. The emphasis must always be laid on the indigenous Church. We need not a growing number of converts, but a Church

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inarian. He is a senior and a graduate of Haverford
College from Pittsburgh, Pa.*

ADVENT 1952

What can heal the sepsis of the soul: When
Ears distort, eyes blind, fever fires,
Hands grasp beyond the will, blood bemires
The hearth, the land becomes a bloody fen?
For drug or knife or balm, what use then?
From past success the creeping plague acquires
Immunity; and e'en the knife inspires
No hope against this living death in men.

But in His laboratory, God, pond'ring,
Compounded stable-birth, slave-end inside
A crucible of flesh, fused by suffering.
Inoculating then Himself, He died:
Chancing life that we might His life discern
And we chance eternity in turn.

By Calvin Cook

fully equipped from the outset to proclaim and apply the gospel. Ordinarily a new group of converts must forego the blessings of a full ministry until someone can be found who has met the traditional (western) requirements for ordination and is qualified to administer the sacraments. The outreach of such a group is seriously hindered until it is granted the benefits of the ministry.

At times like the present, when we are witnessing great mass movements of the Spirit, a way must be found to give new groups of Christians full status as Churches. "Any baptized group of Christians has rights," he said. They need to be more than just a worshipping group. They need the creed, the sacraments, the Bible. Local leaders ought to be recruited and possibly trained on the spot. New Church fellowships thus established should be exhorted to take the gospel elsewhere by the same method. Such a program "involves a full trust in the Holy Spirit. Thus only can the gospel capture an empire!"

At this point, by challenging the time-honored insistence on a thoroughly educated ministry and by urging a program which might some day make the professional missionary obsolete, Dr. McLeish showed most clearly the revolutionary thrust of his thought. Here too his suggestions would be most open to debate. He felt that such an approach was justified not only by the unusual demands of our age but also by a study of the methods pursued in the expansion of the Church during the first century.

In his concluding lecture Dr. McLeish suggested some of the things which can be learned from the successes and failures of the missionary movement in India. First it is clear that, whatever other reasons there may be for carrying on economic, agricultural and educational missions, they do not justify themselves as means for the expansion of the Church. The preaching of the gospel is essential for that end. Then experience with mass movements in India shows that they can provide the setting within which the Church grows as the Church from the very start. When whole communities are brought into the Church at once, the problem of the desocialized individual disappears and the Church community may be

established on the spot to continue the witness to pagan culture.

Indian experience illustrates that mass movements alone can root the Church in a society. The transforming effects of mass ferment in a firmly entrenched society are sometimes amazing, as is witnessed by instances in India of the conversion of large numbers of the upper classes by new Christians of the lower. But the Church is far too inflexible to be able to deal with a mass movement.

In summarizing Dr. McLeish suggested the lines along which the missionary enterprise must proceed if it is to find the best solutions to the problems confronting it. It must avoid rigorously all competitive denominational activity. It must expect and encourage activities which spring out of the new life in the national Churches. It must be prepared to break out of the bounds of the immobile institution and accept the role of a helper-at-large. Missionaries must be prepared to live among the people as servants of the Church in an advisory capacity, always seeking to make themselves more and more unnecessary. "There are many difficulties," he concluded, "but they are all capable of solution in a spirit-filled Church."

This writer shares with many others who heard Dr. McLeish a deep sense of gratitude for inspiration and stimulation by a truly creative thinker. One could not avoid the feeling that his note of judgment was highly appropriate not only for the field which he was discussing but for the institution of which he was the guest. For here too apathy and institutional drag prevailed. There was the usual decline in attendance at the second lecture, after it was discovered that Dr. McLeish was not an entertaining speaker. There were the usual pleas of "too much work" on the lips of those who could not afford themselves the luxury of being interested in a man who is one among few in the world capable of discussing authoritatively the whole scope of world missions. But to those who do not need to be entertained in order to be satisfied, to those for whom a stimulating re-examination of the whole strategy of Christendom is more important than tomorrow's Greek or last week's paper, Dr. McLeish's three evenings at Princeton were deeply rewarding.

II. *Van Dusen: Some Aspects of the Ecumenical Movement*

By Donald G. Barnhouse, Jr.

Among my most vividly remembered experiences, there stands out the plunge one cloudy moonless night from a thirty-foot diving tower into the deep waters of a mountain lake. Without describing the waters as either cool and refreshing or dark and fathomless, and indeed without any further attention to the details of the simile, may I say that I felt something of the same sensations as we plunged one recent Tuesday evening through presuppositions, "axioms," crisis, and a startling observation on the equivalence of small-mindedness and original sin, into "Some Vital Issues in Ecumenical Christianity Today."

Dr. Van Dusen's introduction was necessarily lengthy. The issues he wished to discuss are vital only to those who have a more thorough knowledge of the theory and history of ecumenicity than many of us have yet acquired. He started by presupposing five "axioms" of contemporary church history, of which the first was an assertion that the last century and a half had seen the most rapid and extensive growth of the church in any comparable period of time since its inception. This growth in membership, influence, ideals and spirit, he continued, had produced a tremendous change for good in the world. The other four "axioms" were more in the nature of historical observations. First was the parallel development of the missionary and ecumenical movements; second the simultaneous efforts toward unity of organization and toward federation and councils of existing organizations; third the cooperation between the church council and missionary unity movements; and last the superlative quality and speed of ecumenical progress in the field of missions.

The present situation Dr. Van Dusen described as a crisis which could be seen as peril or opportunity, and which demands important choices at sharp forks in the road. The two main factors affecting these choices which must be made on the world, national and local levels, he gave as the natural human tendency to pendulum action and the fact that the first flush of enthusiasm for ecumenicity is dying.

Dr. Van Dusen pointed out that the men who launched this movement were not the leaders of their denominations, but non-official individuals who later convinced the churches of the importance and practicability of their ideas. The normal passage of time has now brought the necessity for transfer of leadership from the founders to the appointed representatives of the denominations, and this is the first of the vital issues.

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Another is the relationship of denominationalism and interdenominationalism, for the development of the latter has always been followed by a resurgence of the former. Dr. Van Dusen outlined briefly the history of the London Missionary Society and the Student Christian Movement as two early examples of this kind of sequence, and went on to analyze the state of development of this recurring pattern as he sees it coming about again today.

The third immediate issue is the relationship of the world movement in missions to the movement for Christian unity among churches. The council movement is the child of the pioneer developments in unity on the missions front, but its present character, he said, is such as to give rise to certain misgivings in the minds of the leaders of the world missions group. The International

NOTICE

New hymn texts and tunes are being considered for publication in the Pan-Presbyterian and Reformed Church Hymnal.

Tentative deadline is April 1, 1953.

If original material is accepted for the hymnal it will be purchased by the publisher who will retain all rights to it.

The Editor cannot be held responsible for possible loss of manuscript copies. It is suggested, therefore, that the original be retained by the writer for his own protection and the copy only be sent to the Editor for consideration.

Submit all material to the Editor, Dr. David Hugh Jones, Princeton Theological Seminary, Princeton, N. J.

Missionary Council is a federation of interdenominational societies, whereas the World Council of Churches is a federation of confessional bodies, and this means that the leadership of the I.M.C. is interdenominational already, while the W.C.C. leadership is denominational. Another tension arises from the fact that the missions group is far less interested in theology, and in fact is a trifle hostile to it. The picture is even further complicated by the existence on the mission fields of the indigenous young churches which are members of the two world

organizations. Dr. Van Dusen showed that it is a strain on their leadership and financial resources to participate in even one world organization, and that participation in two is far from practical. There are also many non-church organizations such as the Y.M.C.A., W.S.C.F., etc., which must be drawn in without being strangled and without further overlapping. He concluded by saying that this third issue is the vital one, and that its resolution could be the key to the rest.

Even some who agreed with Dr. Van Dusen may have found deplorable the use of the term "axiom" to describe controversial statements that would much more accurately be called postulates or hypotheses. Many people, including some of the most famous contemporary historians and philosophers, would hesitate to agree with, much less regard as axiomatic, the assertion that the church has grown in influence and that the world has changed for the better. None of us is unfamiliar with the advantages of the wide communication made possible by air travel or the promise of the social benefits of nuclear power; but the world has also lived through bombing raids and seen the deadly effects of radiation.

There are also some who regard the ecumenical and mission movements not as parallel but merely as simultaneous and perhaps even as opposing trends. Some listeners were a bit scandalously shocked at the casual reference to the Reformation as a "shocking scandal," and even after recovering from the first reaction could scarcely see the viewpoint as axiomatic. Do not the roots of the modern missionary movement go back to that non-ecumenical upheaval? The dismissal of what to me is the greatest issue facing ecumenical Christianity today with the phrase "always excepting Rome" was another another disappointment.

With the same facts in mind as those Dr. Van Dusen presented to us in the first issue he raised, we can form some quite different conclusions. The student and mission movements were non-denominational in origin, and their greatest fruitfulness was in that early period of their history. To me the only difference between non-denominational and ecumenic organizations is the level at which they cut across denominational lines: the latter is on the level of the denominations as such and therefore involves cooperation of their leadership, and the former is on the level of the non-official and lay members of the denominations. Our view of the importance of hierarchy is not such as to make me see an essential qualitative difference between the two types. I share, to a moderate degree, Dr. Van Dusen's distrust of what he joins in calling "ecclesiastical wheelhorses," and observe that the cutting edge of the world mission of the Church does not seem to be in their hands today.

It is perhaps significant that the unity movement on the mission field has arisen in a more organic way, and that by the nature of its origins its leadership is already interdenominational. More serious consideration ought to be given to the valid func-

tion of differences of opinion, both interdenominational and intradenominational. Dr. Van Dusen's distinction between the two seems an artificial one to me, for it leads to emphasis on the organization instead of on its members toward which few Protestants wish to be led. Perhaps we ought to consider seriously the possibility that ecumenicity should be limited to the mission field, where it arose more naturally and where it is essential, and should not be imposed on the older churches, where it seems often to threaten or at least discourage strong credal stands and the valuable apologetics to which these historically have given rise. The dispute over the identity of the person meant by the initials "H. S." in the dedication of Shakespeare's Sonnets has no place in the high

ANNOUNCEMENT

An exhibition of Contemporary Religious Art will be held at Union Theological Seminary, Broadway at 120th Street from Monday, December 1st, through Tuesday, December 16th. This exhibition, free to the public, will be open Monday through Friday, 2 p. m. to 9 p. m. and 9 a. m. to 5 p. m. on Saturday.

Paintings and sculpture of an artistic and religious character appropriate for the modern church and parish house will be shown. Church architecture and stained glass windows, too, will have their place in this exhibition. Selected examples of actual and prospective church buildings will be presented through drawings, photographs and models.

school English classroom, but much valuable knowledge has resulted from the researches of the factions as they sought evidence supporting their views.

Those who are interested in seeing Dr. Van Dusen's ideas briefly presented in print can find a large part of the material of his lecture in his article in the *Christian Century* of December 3rd, and I trust that those who missed his lecture will read that article. Although I disagree with much of what he said and with more of his "axioms," I certainly concur with his statement that "this is a matter to be thought through rightly in terms of the doctrine of the church," and that opens up a broad field indeed for discussion. Above all, I was greatly stimulated by hearing him, and wish to express what I am sure is the gratitude of us all to the Seminary and to the Inter-Seminary Fellowship for making the lecture possible.

TIPS FROM THE FIELD

By Ernest Campbell, B. D.

(TIPS FROM THE FIELD begins a series of articles which will appear in The Seminarian from time to time. The objective of the series is to hear from men who have been in the field for a few years tell of what they have come to consider most valuable in their seminary studies and experiences. We are indebted to Mr. Campbell for beginning the series with the attractive and helpful article which follows.)

An expert has been defined as "someone away from home." It follows, then, that an "authority" on life at Princeton Seminary would be one who had already bade farewell to the quadrangle. No one living on the promise side of those magic letters, B. D., would presume to dole out advice. It is hard enough for one to speak who has already made it to the fulfillment side. Let it be said that the few words which follow do not make any pretension at being pearls of great price. Neither do they come in the framework of condescension as though from Dives to Lazarus. Their spirit is lateral, their mood friendly, and their intent sincere.

I am grateful for having spent many of my elective hours at Princeton in the study of theology. I find that people are becoming increasingly inquisitive about historic Christianity. With Moscow and Bethlehem clearly silhouetted as the ultimate rivals for the allegiance of men it becomes our duty more than ever to be able to define and articulate the Lordship and Saviourhood of Jesus Christ. Neither baptized Boy Scoutism, nor soft-handed emphasis on "deeds not creeds" will suffice any longer. People are craving bread. We dare not give them a stone.

Current hunger joins with the confessional nature of our church to make it mandatory that we be intimately familiar with what the church believes. No preoccupation with church promotional methods, no obsession with psychiatry, no emphasis on "problem preaching" will long serve as cover-up for the man who cannot interpret human destiny in the light of God. In the long run it will not be the sporadic brilliance of an exceptional sermon that will help our people. They will be helped most when they discover that undergirding all our preaching is a strong framework of consistent belief and faith.

Helpful preaching is most often Biblical preaching. Too much pulpit oratory today is "idea" preaching — well-turned phrases, carefully let loose, but lacking the ring of authority. I would urge, then, a fair number of Bible courses—both English and exegetical. Nor would I by-pass electives in O. T. books. It is cause for lament that the wealth of the O.T. remains unmined in the hands of so many of us. Limited experience has already shown one that a Biblical sermon frees one from dependence

on the "post-benediction compliment." A message anchored in Scripture is self-authenticating. It needs no human endorsement. It craves no applause.

It is common academic temptation to excuse one's failure to study intensively on the grounds that more thorough excavation will be managed later on. The feeling persists that since this is really the "maiden voyage" one can make it a cruise and not a quest. It should be said, though, that the average theological student will never experience in his lifetime better conditions for study than those which surround him at Seminary. More than one fellow-Presbyter has confided in me recently that he finds it almost impossible to sit down and read at home on a free evening without feeling the tug of an indignant conscience within. To plead its case conscience can always recall Sunday's sermon that needs polishing, the Church School teachers who need encouragement, or Mrs. Smith who should, by rights, be visited again. Such haunting thoughts combine with limited library resources to make exhaustive research difficult when one is in the field. Let the deep-blasting be done where equipment and climate are favorable.

One cannot think of Princeton Seminary in our time without thinking of the ecumenical movement. So graciously and effectively does Dr. Mackay embody, and the Seminary present the glories of the ecumenical spirit that one is hard put to explain how Protestantism could have overlooked it for so long. However, the same principle that kept Jesus from receiving honor in Nazareth often leads the Princeton undergraduate to think the emphasis overdone. The ecumenical spirit may abound almost to excess at Princeton, but be assured that in most American communities it is still a sadly scarce commodity. The average ministerial association (with its subtle exchange of congregational statistics, its open display of crude forms of denominational pride, its almost humorous suspicion of the other fellow), is not conducive to "world-church" vision. The ecumenical outlook, a stock-in-trade at seminary, is something new (and therefore something bad) to ministers long since in the pastorate. We will not find it in our first pastorate, or our second. We will have to bring it with us.

And lastly, a word about the inner life. The only man without a pastor in any congregation is the pastor himself. When the candle of his vision burns dim who will replenish? When his "first love" becomes but a feeble impulse, who will rekindle? He must minister to himself. The faith of the seminary family may sustain during student days. A certain zeal and enthusiasm "rubs off" on all. But only he who knows the Christ in the habit of daily communion will be able to preserve the glow when choir and chapel and faculty are left behind.

Brethren, I count not myself to have apprehended but I join you in pressing forward for the prize of the high calling of God in Christ Jesus.

Ernest Campbell, B. D. is pastor of the First Presbyterian Church of Stroudsburg, Pa. He graduated from the Seminary in 1948.

The Prophetic Voice in Election Year

I

(THE PROPHETIC VOICE IN ELECTION YEAR is a symposium study of the problem of the political expression of the pastor. We believe that the three views which follow are representative of the general opinion of this particular community. Divergent opinions, however, will be welcomed and as many as possible printed in the letter column.)

Should a Christian minister become active in politics? The answer is an unqualified "Yes."

Were the question "active in *partisan* politics," the answer would then demand qualification. As a Christian citizen the minister has the inescapable duty of actively supporting the party whose candidates and platform seem to apply most clearly the Christian ideal in the nation's social and economic life. When that Christian citizen acts, however, in the authority of his office as a minister in Christ's church—leading common worship, giving spiritual guidance, making pastoral calls — he dare not champion any partisan politics. Partisan politics implies the means, the party, the candidates whereby a political end is achieved. Here Christians can validly disagree. No minister set over a congregation has the right to abuse his people by forcing on them, in his official pastoral functions, his personal partisan views.

Politics, on the other hand, when conceived as the ultimate end for which government exists, should be the concern of the minister in and out of the pulpit. Here the Gospel gives us direction which belongs to every Christian's understanding of his duty in life. The Gospel places an infinite value on man. God himself once wore human flesh in the Person of Christ. The same Christ was much concerned about human suffering, human poverty, human fear. He died for the sake of mankind. The Church, the Body of Christ, is made of men and women. With such an emphasis, can the minister ne-

glect having an idea on what should be the Christian end of government, the agency which determines the economic and social conditions of millions? Can he neglect preaching about it? Jefferson's definition of the aim of government is appropriate here: "The care of human life and human happiness is the first and only legitimate object of good government."

There is also a view of politics active in the church whose spirit was expressed by the influential American social theorist, William Graham Sumner in 1883: "At the bottom there are two chief things with which the government has to deal. The property of men and the honor of women. These it has to defend against crime." In the light of the Gospel's vast concern for human welfare such a selfish and naive view of government is wrong, if not wicked. The word of God must be opened to the church on politics as well as adultery.

How this end of government is to be achieved in a current election, the party, the man to do it: these partisan opinions have no place in the pulpit. They must, however, find a large place in the "non-priestly" life of a minister: his talk to the Rotarians, his chat with the milkman, his letters to the editor, his conversation on the street. The minister is a citizen too; he must make a decision on a man and a party. Years of study have gone into preparing him to make that decision. In sights of history and theology have contributed to it. These insights must be shared for the good of all. In an Atomic Age the need for the government to adapt itself to new situations is acute. Free discussion is essential to the flexible readjustment of the government to a changed world. Ministers simply must not refuse to contribute to the discussion. Neither God nor society has exhausted all new ideas. We need no more Chaplains of the Status Quo!

WILLIAM O. HARRIS

II

As an ambassador of Christ in the midst of men there are times when a minister must proclaim, like Luther, "Here I stand. I can do no other." To do otherwise would be to betray his Sovereign and to mislead his people. This does not mean that a minister has the license to be a disruptive, factious, self-willed bigot in the name of Christ. How can he be when the guide rule of Christ is love!

I do not believe that a minister dare hammer his pulpit into a political soap-box. But he cannot bridle the Word of God, nor himself as its interpreter. He must rightly handle that Word. If he does this, the whole of human existence will come under its judgment.

Through tireless, difficult exegesis and exposition, and not through entertaining, allegorical homiletics, he must

seek to open the eyes of his people and bring them to a deeper understanding of the Word of God and all its requirements and implications. If in so doing some political sensibilities are offended, it cannot be helped. Such offense is inevitable when His light becomes more active in the life of man.

Within the limits of time and space, a responsible citizen must take an active part in the life of the local, national and international community of his day. Since a minister of Christ is such a citizen, it is part of his duty to be politically active. He would not urge any members of his congregation to by-pass the difficult problems of communal existence by claiming a religious or ecclesiastical immunity. Nor should he claim such an immunity for himself.

However, a minister should not use his clerical status as a means of gaining support for candidates or parties of his own choice. Granted, he will influence many, both directly and indirectly. We pray and work that we might be an influence for Christ in every other area of life; why then should we fear it in the realm of politics? In answer to this question many will no doubt point to the political abuses perpetrated by the Roman Catholic Church. However, when there is a rigid separation of church and state, direct and indirect clerical influence is necessary, if politics is to be rescued from the evil of complete secularization.

Though the pulpit is not a "political stump," a minister must try to make the political issues intelligible to his hearers. Then he must place these issues under the "searchlight" of God which brings all human activity, even his sermon, under the divine scrutiny and judgment. It is not his province to tell his people how to act. Rather, he must seek to create in them a more sensitive conscience toward God and their fellowman which will aid and guide them in their decisions and actions. Having done this, a minister has fulfilled his pulpit responsibility and should go no further.

Both layman and cleric must render to Caesar that

which is his due, and to God that which is His. Each of these loyalties is legitimate. Christ said so. But loyalty to God automatically conditions loyalty to the state. One can do nothing which will compromise his loyalty to God. True, to maintain such loyalty is difficult, but it is not impossible.

The uncushioned impact of the Gospel with all of its demands makes it even more offensive to self-willed, self-centered man. Were such an offense and fewer human concessions more evident on Sunday, the Church would be that much closer to being the Church, the dynamic leaven in the lump of human existence.

Whatever its potential political offense, a minister of the Church of Christ must unequivocally preach the Word of God, distinguishing it from the word of man. Often a man hesitates to do this lest he disrupt his church and limit its effectiveness. But as in true conscience toward God he relies on the Holy Spirit to preach His Word, so also he must rely on the Holy Spirit to preserve and prosper the Church as He will it. Thus a minister must live boldly for God. This is difficult; but again, it is not impossible.

ARTHUR MATOTT

III

More and more unavoidably should the phrase "Ecclesia vigilans" impose itself as our watchword (not a catchword), as we concentrate upon the possible inter-course of the Ministry of God and Politics. And why hide it: this conjunction already denotes a somehow distasteful affinity. True, our Yes ought to be Yes and our No, No—: in the name of the Lord there is a time when we must "hold (our) tongue: for we may not make mention of the name of the Lord" (Amos 6:10). That is the time between the No to the Egyptian bondage and the Yes to the Promised Land, these attitudes being political as well as theological stands, where and when God at once reveals and hides himself: "Sum qui sum." That is the time when the dialogue between Jesus Christ and Pilate does not make sense (the Church excepted) to the keenest political analysts. But also in those moments of discordance is the revolutionary message of the Word really affirmed. Revolutionary, yes, for one reason: it does not rely upon any political platform, nor does it foster any. It does not conform itself to political Yes's or No's. It does not accommodate with the Yes of the collaborationist or reactionary Zaccheus to the Roman tyranny; it does not compromise with the No of the rebellious Judas and other extremists of the Nazi or Stalinistic types.

(Its only function is:) It pronounces the decisive Yes and No of God's "Krisis" upon the perennial conformisms of the two kinds, i.e., those of the past (in our days Capitalism) and those of the future (now Stalinism). But it does this completely. This is the way God's revolutionary Grace is at work in this world, and to it we as

ministers must bear congruent witness in a subsequent 'parabolic' manner.

Let us keep in mind: Ministers—not Don Quixotes—of the Word of God. Now (please forgive the cliché) this Word is an event which takes place where the Church is; and wherever it takes place there is the Church. No doubt it is concerned with all spheres of life and of Creation. Likewise, with politics. But the Bible does not show us anywhere that its expression depends upon a certain code of principles or even one principle. The Christian ethic does not originate in a principle, but it acknowledges one "Principle," Jesus Christ the Son of God Incarnate. The Church's utterings for or against any political experiment can only be made in relationship and as a witnessing to this "Principle." The prophetic claim for justice was not based on the principle of social reform. Only an hybrid intellectualistic propheticism of a church (or ministers) in need of the sensational red herrings could ever indulge in this attitude. Rather what we need is to rediscover our faithfulness to God's Word first of all. What we need is primarily to secure back the hinges of our preaching, i.e., the Word of God (: a door without hinges is no door at all and Jesus Christ does not knock at them). No wonder those on the right hand (in Matthew 25) were no less surprised if not more than the others who undoubtedly included some academic ministers.

By the way, during the recent elections, both Stevenson and Eisenhower took rest and made a point of attending church on Sundays. So did millions of little Ikes and Adlairs. How sad the picture if then the ministers sank

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deep into pseudo political and pietistic monologues, whereas their only ethical commitment would then have been a sound exposition of the Word of God concerning not so much the answers to the problem (they are so easily biased with confirmism) but their correct questioning. The French minister who had one Communist and one Gaullist deacon assist him in the distribution of the Lord's Supper 'knew' (as in I Cor. 13:12) where, rather in Whom lies the answer to the politician Pilate's question.

Like Peter, one is not allowed (as a politician) to—too late—take the sword to defend Jesus Christ when one (as a minister) can not at least stay awake while the Lord is praying here and now.

GABRIEL VAHANIAN

To the Editor:

You can't imagine my joy when I received a copy of your last issue of *The Seminary*. Mr. Friar in his excellent article on 'The Religion of Quebec' showed admirable Christian restraint in not entitling his work *The Irreligion of Quebec*.

His treatment of the Bible, for example, was altogether too mild. He overlooked the Jesuitical inconsistencies the papist-ridden clergy involves itself in when it discourages the use of the Bible and yet maintains that the Bible is the major source of its made-in-Rome dogmas. Instead of letting each man, in sane Protestant fashion, choose what "a modicum of common sense" and the truths of modern science would allow him to accept of the Gospel miracles, the clergy shackle the minds of their ignorant "faithful" into believing that the Gospels should be accepted at face value.

This enslavement of the mind is nowhere more evident, as Mr. Friar rightly insisted, than in the use of the Catechism as a chief text in school. The common people have never known the benefits religion derives from its total exclusion from the educational curriculum, and so their ignorance might be pleaded

Editorial:

A Seminary student, after a week-end of field work, apologized for his low grade on Monday's Hebrew test with the statement, "I was busy doing the Lord's work, and I didn't have time to study." This raises the question: Which is the "Lord's work" for the Seminary student; field work or study? It does not seem probable that God would call a man to two tasks simultaneously when the faithful execution of one was detrimental to the performance of the other. A man can be sinning even when reading the Bible if the time he spends precludes his doing his class assignments.

The student whose week-end work interferes in any way with his preparation for the ministry should see that the interference ceases. He can do this either by omitting field work or by extending his theological training over a longer period and taking only such work as he can properly attend to in conjunction with his work in the field.

J. P. C.

as an excuse, but the same can't be pleaded for the power-hungry hierarchy. Nevertheless it is just this hierarchy which insists most vehemently that what is most important in life should receive most attention in education.

The population plot is another matter I was glad to see Mr. Friar bring out. It is obvious the French women are accepting the burdens and sacrifices of bearing and raising large families only because the clergy want them to outnumber the Protestant English. The latter have naturally and reasonably accepted the blessings of modern medicine, but the result is that the fertile French are eventually going to predominate. When they do, you'll see how soon the hygienic planned Parenthood Clinics will be abolished throughout Canada. This measure, however, should not be too much feared, for it may backfire on the Papists and result in a new Protestant majority. I would like to correct one point so that what is already an impregnable case does not appear weakened by a premise not at all essential to Mr. Friar's argument. Several instances have come to my attention where a "young French loyal Catholic wife in Canada" without an exempting "physician's certificate" did not bear a yearly child and yet seems to have escaped without punishment. This was probably the result of oversights in the usually efficient papal bureaucracy.

Most deplorable about the "religion of Quebec" is that the illiterate people seem to accept it willingly, a good number of them even enthusiastically. Such unanimous docility can only be explained by invincible ignorance of the progressiveness of Protestantism. We must therefore hope that more men like Mr. Friar will devote themselves to the difficult task of spreading the truth where it does not seem to be wanted.

As a tactical suggestion from one who knows something about the situation in Canada, I cannot insist enough upon the need for giving the Protestant Mission Movement the appearance of a united front. The untrammelled beauty of the Protestant principle of infinite possible divisions in Christianity is too easily distorted by diabolical priests who prate about Christ's prayer that His flock may be one. The illiterate "faithful," utterly incapable of realizing that Christ would prefer the enlightened disunity of free minds to the unified but uncritical acceptance of what He offers as true, are quickly led to conclude that contradictory beliefs are a sign of error.

Rue Papale
Eau Miraculeuse
Quebec

Sincerely,
Jacques

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THE PRINCETON SEMINARIAN

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THEOLOGY AND DRAMA

Prolegomenon

By Gabriel Vahanian

Our present Drama originates in the plays that the Church of the Middle Ages fostered within its precincts. Roughly speaking, one may discern three types of theatrical expressions which were deeply engrafted in the "services" performed by the Church: The Miracle Plays depicted the lives of the Saints; the Morality Plays derived their stuff from the exhortations of the Sermon; the Mystery Plays expressed nothing less than the transcendental element made real through the mimetic beauty of the liturgy. The Roman Mass itself both contains the rudiments of the dramatic language and was also shaped by it. We are bound then to assume that the Mediaeval Drama was first of all conceived as part of the liturgical life of Christendom. And indeed there existed certain cycles of plays which conformed to the pattern of the ecclesiastical year. Thus Drama in the Middle Ages essentially begets and is begotten by the liturgical activity of the Church: it is a liturgy.

... But we got rid of the Saints, and in a way we had to do so. Of the liturgical dialogue realized in the divine service we think repulsively. We cling to the Sermon, but it sounds more or less like a salvaged piece of antiquarian speech without relevance to the present, resembling Mary Magdalene's vase after she had poured the perfume it contained on Jesus' feet. Now what type of drama may and can convey the traditional expression of the sacramental life of the Church? Or shall we concede Elio Vit-

torini's irony, viz., that Catholicism represented the Mediaeval synthesis, Protestantism, the bourgeois growth: how then could Christians envisage a Christian style for an era which will be neither one?

Drama is but a chapter of the immense book that Art is reading into nature, beginning with Adam when he named God's creatures. As such therefore we should deal with it in a narrower way, assuming that there is no repugnance between Theology and Art, between the Word of God and the Word of Man. The stuff of man's natural (fallen) existence is freely interwoven with the thread of a new (redeeming) meaning manifested in the Grace available to him through Jesus Christ. It is due to a wrong perspective that we describe Art only in terms of creation (of diabolic counter-creation), and not primarily in the light of God's saving deeds. The artist is creator within the border-lines of God's creation exactly to the same measure and effect in which all human fatherhood is grounded in God's fatherhood. Grace does not shun nature: in the God-Man we do not belong to ourselves, i.e., to the devil in us: this is Art; like John the Baptist's hand it points to the Incarnate Lord.

While Theology expresses this paradoxical reality in doctrines, Drama is the living representation of its mystery. The Church confesses her faith and amends it by formulating her doctrinal position; Drama is the "experience of the justified people who form the congregation around the Word. Of course it is a terrible task to put it on a stage; and generally the temptation consists in representing only one side of this revealed reality of the Christian's life: either the negative or the positive.

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And the attempts at showing both aspects have of necessity to face a demanding set of rules, to which they must submit because Drama's norms differ from those of Dogmatics. Language also constitutes an exacting factor; for instance, the idiom of the Galilean pedestrian would confound the prosody of the jay-walker in New York City. Even from our pulpits we cannot indulge in taking Galilean without impunity. Similarly to dramatize Biblical characters in their own setting would harm the requirements of the stage. Some "modern dress" version must be attempted without making these people and Jesus Christ act like displaced persons (cf., Anouilh's treatment of Antigone). Other paths are yet open. The dramatic tension of the sinner justified (Romans 7) is susceptible of modern interpretation; and the Incarnation was not a parenthesis in human life and history. These may be ugly but are no more so than the Church's confession of sins. It is our task to explore these possibilities of serving God and announcing the Gospel: paraphrasing Saint Paul we might say: "Though I speak with the tongues of Biblican men and of Christians . . . etc."

The purpose of the drama is not to make "Christ more attractive," lest we sink into idealistic humanism. But we show that He takes on (and away from them) the ugliness of men. Our ugliness becomes His: this is part of the contemporaneous drama of the Word of God. That ugliness of Christ is the beauty of God.

But in the Incarnation the beauty of God is concealed. Christ was never wrongly "more attractive" than in the imaginative minds of those Jerusalemites who, by the end of the passion week, whipped up their early enthusiasm into the vindictive demonstration of Golgotha. That was the final show of the Old Covenant.

For that reason Christian Drama cannot afford to reopen the controversy debated by the two major conceptions of classical tragedy, as illustrated, for instance, in the French Theatre by Racine and Corneille. For Christian Drama depicts men neither as they are (Racine) nor as they ought to be (Corneille). As such a dualism is a wrong assumption in Christian anthropology; Christian Drama is obliged to discard it. The same criticism invalidates the dichotomy sponsored by any plays which 1)

would sublimate human depravity for the one-sided sake of the saint's aureola; or which, 2) would demonstrate the dereliction of man either by God or by man himself. Christian Drama is bilateral; it must indicate the situation in which man is before God, and wherein Jesus Christ precedes man as the true way of life.

In Theology we learn that the Church does (or ought to) preach the Word of God and that on the other hand she listens to it. But both preacher and listener are members of the same body of Christ. Drama presents the same situation. The actor's play and speech voice bring the "physical sound" of the Gospel (to use W. H. Auden's phrase in another context) to the attention of the "spectators" who must become involved in the drama by means of theatrical devices. "Spectators of the Gospel" may not sound quite orthodox, but what about those "churchgoers" of ours who absent-mindedly listen to the sermon?

In the play both actor and spectators are confronted with the message that concerns all of them to the same extent. Now as to the question of representing Biblical events or characters, including Jesus Christ, I leave it to the specialist in dramatics, or rather, I leave it aside for the time being with the expectation that someday there will arise a theologian-playwright (in the fashion of the philosopher-playwright, e.g., Sarre) to solve the problem without "catechizing" or putting up lavish historical reconstructions a la Cecil B. DeMille, or the last Christmas pageant you saw. Until then, if we would preach only, but preach the Word of God !

Some years ago a group of French Protestants tried this experiment for the purpose of evangelization. With the exception of one or two, we were all amateurs. Actually we were yet only in search of the instrument. Whether we were conscious or not of the intricacies indicated above, I do not know. But we certainly avoided some of them in one instance by extracting our play from Dostovsky's *Crime and Punishment*. Maybe we failed: but people did come to see the play, and some stayed over after the show to converse with us about our aim. At those moments we tried to be Christ-bearers unto them . . . and eventually mentioned some of them to the nearest pastor.

T. S. Eliot: *Murder In The Cathedral*

By William R. Comstock

Modern drama, as is well known, was born of the liturgy of the church. Yet as the waif (at first simply a question and answer in the midst of solemn ritual) grew in proportion, its parent became embarrassed, not quite certain if its progeny were legitimate or not. As question and answer grew to the proportion of miracle and morali-

ty plays, it was evicted from the sanctuary and took up residence in the church yard. When even here the onlookers seem to find too much enjoyment in morality presented to them in the pleasant garb of conversation and action, the offspring was declared definitely illegitimate and banished in its entirety from the domain of the church.

Nonetheless, as often happens with progeny of this kind, the child grew and became a strong, powerful adult; for many years seeming to be a dreadful rival and even enemy of the church and that for which it stands. Yet even in the midst of this rivalry and enmity, each has expressed misgivings. A filial bond has been sensed and underneath the hatred and suspicion each has secretly longed for reconciliation.

Recently there have been many indications that the prodigal has returned; that he has forgiven and in turn been forgiven by his father, and that the future paths of drama and the church may move along similar lines. The plays of Christopher Fry and Arthur Miller point to a new concern with the theological dimensions of life. Even Van Druton, author of the sophisticated *Voice of the Turtle*, has recently transmuted his talents to deal with a religious theme.

The Theological Society of Princeton Seminary became increasingly aware of this trend, and decided upon a bold and interesting experiment. In November, 1952, instead of devoting their monthly meeting to theological discussion, a dramatic reading was presented of the play, *Murder in the Cathedral*.

This was a happy choice because one of the first contemporary writers to experiment in this new direction was the distinguished poet, T. S. Eliot. And one of his first and perhaps his most successful attempts in this line was *Murder in the Cathedral*, presented at the Canterbury Festival in June, 1935.

Many persons at the reading found themselves baffled with the play, but this confusion was due largely to a misunderstanding of the serious, spiritual, and theological question that the drama raises. The play is based on an historical incident: the martyrdom of Thomas Becket, the Archbishop of Canterbury, in 1170 a.d. The interest turns on a decision Becket must make about his future course of action and hence the play is enacted within an ethical context of thought. But the ethical sphere, as Kierkegaard pointed out, is not necessarily the religious; thus *Murder in the Cathedral* becomes a theological drama only because of the particular kind of ethical solution that it offers.

In the first of the two parts, Becket has returned to England and his diocese, having incurred the enmity of several powerful political factions because of his fidelity to the interests of the church over those of the state. What shall he do in face of ensuing danger? Three tempters offer him possible courses of action.

The first tempter suggests he make friends with the King of England and win favor by a merry subservience to his wishes. The temptation of "eat, drink, and be merry" and to forego all serious efforts at leadership is too crass

for one of Becket's sensibilities and it is easily rejected.

The second tempter urges that he supplement his spiritual authority with temporal authority by accepting again the chancellorship he once held.

The third tempter, in the voice of a humorous, stuffy, opinionated English Baron, offers a somewhat similar temptation in urging a coalition of interests between Becket and the Barons over against the King. But Becket realizes that he is leader in a realm of spiritual realities and that to use political forces to achieve his purpose would be "a descent."

At this moment a fourth tempter appears, unnamed and unexpected by Becket. He proves to be the most subtle and difficult of all the tempters, because he counsels the very course of action Becket is himself considering: adhering to his present loyalty with the almost certain martyrdom that will result. The tempter points out the glories of the martyr: the veneration of the faithful, the favor of God, etc., thus confusing the issue. Now if he goes to martyrdom Becket cannot be sure if his motives are good ones or not. He observes,

The last temptation is the greatest treason

To do the right deed for the wrong reason.

What then happens? In the second part, Becket adheres to his course and is murdered by four knights. There follows a most interesting and unusual occurrence. The four knights step out of the action of the play and begin a discussion with the audience, in which they seek to vindicate their action. This section has touches of high humor and was one of the most successful portions of the Theological Society's presentation. But such a section seems to do violence to the dramatic and emotional unity of the play and one can justly wonder why Eliot included it.

Yet there is a profound reason for its presence. In the defense of these knights Eliot allows rationalistic, humanistic ethics to have its say. De Traci points out that he and his fellow knights will get nothing for their action. The king will be forced to be severe with them for appearance's sake. Thus it is clear that their motives in the crime are disinterested. De Morville points out that Becket's motives actually are very questionable. As chancellor he was as worldly as anyone. Now suddenly, as archbishop he becomes "priestly." Doesn't it look like a struggle for more and more power? Richard Brito clinches the case by pointing out that Becket could have at any time avoided martyrdom simply by fleeing. He forced the issue like one deliberately seeking death.

When the speakers have finished, one is thoroughly confused. Who is right and who is wrong? Everyone seems to have a just and proper reason for his actions, yet from them have resulted murder and evil. So, Eliot seems to be saying, on the horizontal, human plane all ethical judgements are open to confused and relativistic interpretations.

William R. Comstock is a middler at the Seminary. His home is Berkeley, California and he did his undergraduate work at the University of California.

Only in the vertical, spiritual dimension can the ultimate significance of this deed be determined. Why did Becket die? Humanly speaking, perhaps because he was an egoist, deliberately courting the sanctity of martyrdom. But, Becket declares,

It is not in time that my death shall be known

It is out of time that my decision is taken

If you call that decision

To which my whole being gives entire consent

I give my life

To the Law of God above the Law of Man.

Was Becket's murder a crime, or as the knights almost convince us, a political necessity? Only faith can see the deed from the perspective of eternity and super-rational mystery. But from that vantage point

... this is out of time

An instant eternity of evil and wrong

We are soiled by a filth that we cannot clean,
united to supernatural vermin.

There are two ethical view points contrasted here. One is rational and logical. Significantly, it is expressed in prose. The other is super-rational and mysterious. It is expressed in verse that often approaches heights of majesty and vision. The play does not reconcile the two. There is no reconciliation. From Religion A to Religion B is only a chasm to be crossed by a "leap." It is up to the audience to choose. Perhaps, that is where, most strongly, *Murder in the Cathedral* brings drama back to the church. Once again here is a play that is more than a verbal discussion of ideas. This is a play that demands decision.

Christopher Fry: A Survey

By Nancy Wullschleger

A short while ago, the works of Christopher Fry burst upon the theatre-going public with something of the sudden brilliance of a meteor. Critics outdid themselves in searching for laudatory adjectives; some remarkably flattering comparisons were made, and enough laurels were heaped upon the poet's head to adorn a whole generation of aspiring dramatists. Mr. Fry has a felicitous way with words; he can bend the English language to his purpose and come up with an assemblage of phrases that sparkle with wit and even glow with lyricism. Can anything more be said? And are we justified in sitting back to bask in his inexhaustible profusion of metaphor and imagery without giving a thought to his meaning? There are those who maintain that beauty was never meant to be analysed, and that one should be quite content to appreciate fine verse-drama such as this without dredging for deep significance.

On the other hand, since Mr. Fry has clearly stated his purposes, it seems a little unkind to relegate him to the ranks of those whose ambition is merely to entertain and delight. That he has succeeded so well in this has proved something of a drawback to his being taken seriously. The fact of the matter is that he is something of a Crusader; he writes as a deeply religious person. His convictions

are expressed in the comedies as well as the religious-festival one-acts; indeed, his own "Creed" is probably more clearly stated in the comedies than in the religious dramas, since these were written in a conventional manner for special occasions.

In his essay on "Comedy" (1950) Mr. Fry stressed its importance to our uncertain times:

today the loudest faith has been faith in a trampling materialism, when literature has been thought unrealistic which did not mark and remark our poverty and doom. Joy (of a kind) has been all on the devil's side, and one of the necessities of our time is to redeem it.

Comedy becomes "an escape, not from truth, but from despair; a narrow escape into faith." When we can laugh at the conditions of our life, we transcend them, thus affirming man's spirituality.

This is an unusual viewpoint. In the past, comedy has been a critical rather than an assertive medium, pointing up folly, extravagance, and departures from the norm. Can it be expected to do more than this? It is the redemption of joy which we need to revitalize our lagging faith? It is certainly praiseworthy to attack cynicism, worldliness, and dull custom. It is worthwhile to ridicule convention, and occasionally common sense, but I think that in elevating comedy to such an exalted plane, Mr. Fry may very well have overshot the mark. As a Quaker, he is bound to be an idealist, but there is grave danger that in his desire to affirm the joyousness of reality he may actually falsify reality and gloss over the existence of evil to an unwarranted extent. If audiences take his plays as fan-

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tasies, they will be unable to carry away more than a temporary exhilaration born of fine poetry.

Whether or not his comedies fulfill his ambitions, the religious festival plays are admirably fitted to their scope and purpose. Based on a simple acceptance of literal miracles, they are kind to credulity and written with reverent simplicity.

"The Boy With A Cart," one of the earlier plays, was written to commemorate the founding of a church by Saint Cuthman. It expresses the almost naive faith of the medieval mind, and the overcoming of scepticism; this is the lesson that might be expected. But Fry adds something extra to the conventional tale: an appreciation of the miracles that go unobserved. So we read of

"Flower and star spattering the sky
And the root touched by some divinity"
". . . the joint action of root and sky, of man
And God, when day first risks the hills . . ."
and at last

". Between
Our birth and death we may touch understanding
As a moth brushes a window with its wing.
Who shall question then
Why we lean our bicycles against a hedge
And go into the house of God?"

"Thor With Angels" deals with the 5th century conflict between Christianity and paganism. It contains numerous dramatic defects, but is effective in its treatment of the specifically Christian virtue of mercy as opposed to vengeance. The contrast between the old and new faiths and the perplexity of the Jutes is vividly portrayed. Cymen the chieftain has some magnificent speeches. After the awe-inspiring sacrifice of Hoel, a British captive, Cymen is made to say:

"We are afraid
To live by rule of God, which is forgiveness,
Mercy, and compassion, fearing that by these,
we shall be ended. And yet if we could bear
These three through dread and terror and terror's
doubt,
Daring to return good for evil without thought
Of what will come, I cannot think
We should be the losers. Do we believe
There is no strength or good or power in God?
God give us courage to exist in God . . ."

"A Sleep of Prisoners", Fry's most recent "religious" play, concerns the plight of four soldiers imprisoned in a church in enemy territory, and is staged for actual performance in a church. The situation suggests Biblical parallels to the men, and in a series of dream sequences, they puzzle out their problems and those of the world. The play was not a marked dramatic success, due to a

certain meandering of plot, yet there are, as always, some memorable lines,

" Good has no fear;
Good is itself, whatever comes.
It grows and makes, and bravely
Persuades . . .
If we believe it with a long courage of truth."

"A Phoenix Too Frequent" makes no claim to profundity. Here again, though, we find that instant affirmation of joy seen as the urge to live and love wins out over the death wish. Christopher Fry rates love above all other human emotions; and it is love which resolves the conflicts in "Venus Observed" and his most famous comedy, "The Lady's Not For Burning." This love seldom sinks to sentimentality; it remains controlled and reasonable, even in moments of high emotion. At the end of "The Lady's Not For Burning" when Thomas and Jennet prepare to face the world together, they have no illusions, in spite of their new-found happiness.

"Am I an inconvenience to you?" asks Jennet.
"As inevitably as original sin" answers Thomas, yet
"I shall be loath to forego one day of you,
adds

Even for the sake of my ultimate friendly death."
Life has become bearable, they have found "joy" together and Thomas has overcome spiritual desolation but they know that the world has not changed. In "Venus Observed" the aging Duke comes to accept the inevitable limitations of romantic love.

Fry has always written to the heart rather than to the head. In doing so he has brought a new and joyous note into the theatrical world, even though he may have failed in his attempt to improve upon the definition of comedy. He has another objective however, and in this he is eminently successful; to look at life as if he had just encountered it or the first time. "Life", he says. "is the most real and most miraculous miracle of all." He protests vigorously against the "domestication" of the strange and wonderful; against its degradation through custom. Carlyle said that Wonder is the basis of worship; if this be so, Fry's lines are among the most worshipful ever written, and stand with those expressions of faith penned by Vaughan, Traherne, Crashaw, and Herbert. Again and again he communicates a sense of the mystery of natural phenomena. He explores with accurate discernment that feeling of amazement at the mere fact of existence which occasionally visits the most prosaic of mortals. Above all, he writes a Christian, although the wonder and mystery he feels so acutely are by no means limited to Christianity. The joy and love with which he would alleviate the world's despair are an integral part of our faith, for our devotions should not be joyless or

our duties dreary. Fry tells us that though we cannot expect to understand the whys of existence,

The human heart can go to the lengths of God.

Dark and cold we may be, but this

Is no winter now. The frozen misery

Of centuries breaks, cracks, begins to move,

The thunder is the thunder of the flocks,

The thaw, the flood, the upstart Spring.

Thank God our time is now when wrong

Comes up to face us everywhere,

Never to leave us till we take

The longest stride of soul men ever took.

Affairs are now soul size.

The enterprise

Is exploration into God,

here no nation's foot has ever trodden yet.

Dorothy Sayers: *The Man Born To Be King*

By LaVerne Rader

Jesus: I am the way, and the truth, and the life.
Nobody can come to God our Father, except
by me. If you really knew me, you would
know my Father too.

The purpose of Dorothy L. Sayers in her play-cycle on the life of Jesus Christ is to show people the God-man Christ in such a way that they will really know him and so know the Father. *The Man To Be King* calls forth response from men and women who have not understood the truth of the real God Incarnate. The writer of these plays has fulfilled the task of showing Christ as the way, the truth and the life to large radio audiences in England and to the audience which has read the plays in a single bound volume printed in both England and America. Dorothy Sayers, English writer and dramatist, accepted a commission from the British Broadcasting Corporation to write twelve plays for the radio, each of a certain length, on a given theme. Approved by laymen and officials of the churches, *The Man Born To Be King* was first broadcast in monthly intervals from December 1941 to October 1942.

This was a unique, adventurous undertaking for Dorothy Sayers to make in British community not unlike ours in America today in which the authority of Jesus was not reigning in its full sense by any means. It had become possible to live without any vital belief in God, the language of the religion had lost much of its meaning and ignorance of the Christian Faith was widespread. There was a need in the face of prejudice to present the message of Christ's life historically and realistically to people who had accepted it before only symbolically if at all. In facing these problems with a realistic basis and using

modern speech, the playwright was confronted with difficulties not before encountered in writing religious drama. For there were no modern precedents to use for models, the material could not be treated like a tragedy, and the audience had no contact with this medium of communicating religion as did the Greeks who used it in corporate worship long ago. This is an experiment which should be praised for the attempt as well as the success because although the plays are not in themselves great works of art they were the heroic beginning of a new and not yet explored field of modern religious drama.

Some have called her drama neo-medieval. The theology which emerges from the dramatic presentation of the story, reveals a traditional Anglican view, along with the predominant theme of the Incarnation. Dorothy Sayers has said that she is a follower of Sir Edward Hoskyns. It has been said that dramatic handling is a test for theology since by allowing it to speak for itself any inconsistencies in character or plot would expose the theology. An honest craftsman may produce something of some intrinsic value, provided the theology withstands the test. With many literary works to her credit, including *The Zeal of the House* and *The Emperor Constantine*, Dorothy Sayers is an honest craftsman who uses for the most part the classical structure of drama. Her work of art does have value because the message stands fast even when the form fails to project it sufficiently. Theology in *The Man Born To Be King* withstands tests of style which are not common to medieval or classical religious drama, tests which have drawn both praise and criticism to the writer, tests which at times reveal dynamically the truth of the Incarnation but which never detract from it except when it fails to reveal it completely. Dorothy Sayers promised to write the plays for broadcasting on three conditions which have proved to be the crux of controversy and test for theology. They are: (1) the character of our Lord is introduced, (2) realism is used, and (3) the plays are in modern speech.

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The first condition is the presence of Jesus himself as a character in the play. All that is involved in portraying Jesus on the radio is reading words that are attributed to him. Yet so many people would rather hold to their vision of him than accept him in the flesh. Dorothy Sayers has presented him in the flesh as he was, the Son of Man and the Son of God. The character of Jesus is first introduced in the second play. At thirty years of age He is a contrast to his cousin John and his first line is spoken with innate authority, although He talks like other people. The scene is the River Jordan and John has just said, "You here, Jesus? You come to me for baptism? But that's the wrong way about. It is I that should come to you." "Jesus: Do as I ask you now, John. It's right to begin this way, like everybody else." The lines of Jesus are spoken naturally as if He were thinking them through while talking, and not spoken as if they had already been recorded. "Jesus: The Kingdom of God is like—what shall I say?—it's like a well-to-do merchant, living an easy, comfortable life." And Jesus was a masterful storyteller who did not refrain from adding humour to make a point. After Jesus had told the story about a steward who had mishandled money, John said: "But didn't the employer find out?" "Jesus: Oh, yes, he found out eventually, and next time he met the steward he said: "Fellow, you're a thorough scoundrel—but I do admire your thoroughness!"

The sayings and sermons of Jesus are given straightforwardly in their full length. The radio technique of having a voice reveal a man's thoughts is cleverly used to bring the Sermon on the Mount into the fifth play. In this way the personal response to Jesus as a person is emphasized. Judas says to Baruch: "If only I could make you see him. If only you could hear his voice, as we heard it then, speaking about happiness, and the blessed Kingdom of God. I hear it now . . . it will be in my ears till I die . . . Voice of Jesus: Listen, and I will tell you who are the happy people whom God has blessed. Happy are the poor, for nothing stands between them and the Kingdom. Happy are the sorrowful . . ." It was necessary to introduce Jesus, the man as he actually lived, in order to give the people a correct perspective of him as God. Dorothy Sayers has achieved the balance of God-man in Christ, placing his ethical sayings in a theological background and showing Jesus as the savior of humanity.

Realism is used in *The Man Born To Be King* to bring the audience into a contemporaneous setting with the characters. The words and actions are those of actual people engaged in living the now recorded history. The audience is taken back beyond the recorded word into the lives and events which really happened. The person in the audience is brought face to face with this man, this person who walked and talked then and there. The Wedding at Gana and the King's Supper become living events in which the characters are living them moment by mo-

ment not knowing what is going to happen next nor the significance of all that has happened even though they themselves have been a part of it. The audience feels and reacts with the disciples in the King's Supper as Jesus deals blow after blow, "One of you will betray me," "I am going away," "This is my body" "The man who has seen me has seen God."

Dorothy Sayers achieves this realism for the most part by using modern speech. In this way one century can feel united with another and every man can see his own face in the play of the past. Translating from Greek into the language of our day, she, a few years earlier, has done for Biblical drama what the translators of the Revised Standard Version have done for the Bible. One cannot help but catch the realism in the excitement and suspense in lines like the following:

Judas: Ps't!

Messenger: Who's there?

Judas: You know very well who I am.

Messenger: Judas Iscariot?

Judas: Yes. What's your errand at the house of Lazarus?

Messenger: What would you give to know?

Judas: A piece of silver.

Messenger: Two pieces.

Judas: Two then.

Messenger: I have brought Jesus a letter.

Judas: From Baruch the Zealot.

Messenger: Of course. Who else?

Judas: What was in the letter?

Messenger: I don't know, I can't read . . . But for two pieces more, I will tell you the answer.

And through modern speech one cannot help but feel near Jesus. Especially when he says, "Let the little children come to me—don't turn them away. They are the stuff of which the Kingdom is made." And, "Humbly speaking, it's impossible. But everything is possible with God."

In order to show God Incarnate to people living without a vital belief in Him through the medium of radio drama, Dorothy Sayers has not set out to instruct, nor to point out morals, but to show the great story of Jesus realistically in its own setting. She has given to Jesus, the God-man, lines in the plays which say what He said in the manner in which He said them. For He was God who lived for a certain time as a man among people like us. Convinced that "If you really know me, you would know my Father too," Dorothy Sayers has given to many of us through her radio drama, *The Man Born To Be King*, a fresh interpretation of the two words, *incarnatus est*. Jesus may have known what it meant after his baptism for he said, "I felt the shoulder of God stoop under the weight of man's sin. And I know what it meant to be the Son of Man."

Arthur Miller: *Death Of A Salesman*

By William H. Hunter

Twentieth-century American drama has flouted the great tradition of tragedy by building tragic drama not around kings and generals but around the seemingly unimportant people of the earth. A few of these modern tragedies possess qualities which mark only the greatest of plays. *Detective Story* by Sidney Kingsley, *A Streetcar Named Desire* and *The Glass Menagerie* by Tennessee Williams, and *All My Sons* by Arthur Miller are plays which have earned critical admiration and popular acclaim wherever they have been performed—and which seem sure of a permanent place high among the plays of our literature. But there is one play which already has established its greatness throughout the world—Arthur Miller's *Death of a Salesman*. Considered by most people to be the best play of our time and by some to be the greatest in English since Shakespeare, this play deserves the attention of every one of us, for it is a serious and penetrating study which reflects clearly the age in which we live.

Despite the fact that Miller apparently is not aware of any sort of theology, despite the fact that he is writing in the naturalistic vein, which seems to assume the non-existence of God, *Death of a Salesman* surprisingly enough is theological in two ways—it is a presentation of a theological doctrine, and it raises a question which can be rightly answered only by Christian theology. We cannot be certain whether or not Arthur Miller is completely aware of what he has said in his play. He has presented life as he knows it, and this does not necessarily mean that he himself understands it; he is an observer and reporter, not an expert on the problems of humanity. But so faithfully does his play reflect life that we can from a Christian point-of-view see more clearly than perhaps he himself just what it is he is getting at.

Willy Loman, the Salesman, is a man who has never squarely faced reality. It is significant commentary on our time that in many of our contemporary plays—*Detective Story* and *A Streetcar Named Desire*, for example—the central character has driven himself to near-insanity by his steady refusal to deal with the truth of things as they are. So persistent has been Willy Loman's refusal to face reality that he has convinced himself and his family of the truth of the lie which he has created. He has spent his life becoming "well-liked": at one point in the play he goes so far as to tell his boys, "Be liked and you will never want." But Willy like most of us comes to a time when he must face facts—and so we find Willy saying in

successive sentences "I'll knock 'em dead next week. I'll go to Hartford. I'm very well-liked in Hartford. You know, the trouble is, Linda, people don't seem to take to me." Not only has Willy been "well-liked," but also has been a very important man in his firm. "I'm the New England man. I'm vital in New England." But before the end of the play he is fired because he is no longer fit to represent the company, and again Willy is brought up short by the facts.

Willy's inability to face an unpleasant reality may seem only a minor theological matter—if any at all—and primarily a problem of psychology. But it is a symptom of Willy's central problem—the fact that he is firmly held by the power of sin. Such an interpretation is not reading into the play something that is not there. Of course, it is possible to find the origin of any tragedy in the fact of sin, but I believe that in this play the author is trying to say that Willy Loman's sinful nature is driving him toward his destruction. Arthur Miller is *trying* to say it, though he never reduces it to theological terms—and there is no indication that he intends to do so or is able to do so. But he is getting at what theology terms *sin*—and thus the play is a dramatic study of the theological doctrine of sin. The author is not aware of sin as the revolt against God, but he is distinctly presenting the manifestations of this revolt as they are observable in the lives of Willy Loman's family.

Look for a moment at Willy's sons. The older son Biff is described by his mother as "lost." "I think he's lost, Willy. I think he's very lost." Of course, she does not mean in the lost-sheep, prodigal-son sense. She means that Biff has not found his place in the world. And in his description of the younger brother Happy, the author may mean the same thing—"Like his brother, he is lost." Perhaps nothing theological is intended in this. But when the play develops and the characters of the boys are revealed more fully we are led to suspect that something deeper is meant. Happy, when asked if he is content, unburies his unhappiness:

Biff: Are you content?

Happy: Hell, no!

Biff: Why? You're making money, aren't you?

Happy: All I can do now is wait for the merchandise manager to die. And suppose I get to be merchandise manager? He's a good friend of mine, and he just built a terrific estate on Long Island. And he lived there about two months and sold it, and now he's building another one. He can't enjoy it once it's finished. And I know that's just what I would do. I don't know what the hell I'm workin' for. Sometimes I sit in my apartment—all alone.

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And I think of the rent I'm paying. And it's crazy. But then, it's what I always wanted. My own apartment, a car, and plenty of women. And still . . . I'm lonely.

Biff then urges that the two of them go west together. This offer appeals to Happy, but when Biff says "Then let's go!" Happy is brought up short by an inevitable question in his mind: "The only thing is—what can you make out there?"

Biff: But look at your friend. Builds an estate and then hasn't the peace of mind to live in it.

Happy: Yeah, but when he walks into the store the waves part in front of him. That's fifty-two thousand dollars a year coming through the revolving door . . . I gotta show some of those pompous, self-important executives over there that Hap Loman can make the grade. I want to walk into the store the way he walks in. Then I'll go with you, Biff.

Happy's relations with women point up still more sharply the deep truth Miller is getting at:

Biff: I'd like to find a girl—steady, somebody with substance.

Happy: That's what I long for.

Biff: Go on! You'd never come home.

Happy: I would! Somebody with character, with resistance! Like Mom, y'know? You're gonna call me a bastard when I tell you this. That girl Charlotte I was with tonight is engaged to be married in five weeks.

Biff: No kiddin'!

Happy: Sure, the guy's in line for the vice-presidency of the store. I don't know what gets into me, maybe I just have an overdeveloped sense of competition or something, but I went and ruined her, and furthermore I can't get rid of her. And he's the third executive I've done that to. Isn't that crummy characteristics? . . . but it's like this girl, see. I hate myself for it. Because I don't want the girl, and still I take it and — I love it!

This strongly suggests the following passage from Romans, "I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me." (Romans 7: 18-20)

The tragedy in Willy's life is traceable primarily to the time when Biff, who believed the sun rose and set in his father, discovered Willy with The Woman in a Boston hotel. But despite his guilt, Willy rationalizes the situation and never realizes that it is the cause of Biff's estrangement from him. He no longer remembers his guilt, but he feels it. As his wife describes it to Biff:

Linda: It's when you come home he's always the worst.

Biff: When I come home?

Linda: When you write you're coming, he's all smiles,

and talks about the future, and — he's just wonderful. And then the closer you seem to come, the more shaky he gets, and then, by the time you get here, he's arguing, and he seems angry at you. I think it's just that maybe he can't bring himself to — to open up to you. Why are you so hateful to each other? Why is that?

The burden of his guilt, though his sinful nature has disguised the truth, is more than Willy can bear — and his whole existence steadily increases in its futility until he ends it all. Sin without grace, a sense of guilt with no knowledge of forgiveness makes for the greatest of tragedies. Yet paradoxically enough it is his sin which prevents Willy from seeing his sinfulness. And so *Death of a Salesman* is a study of sin — sin without forgiveness, sin without redemption.

I said the play was theological in two ways. The second is that it raises a question which is adequately answered only by Christian theology. In the final moments of the second act, Biff confronts his father with what he believes is at the core of Willy's failure. "The man don't know who we are!" He repeats this at the funeral: "He never knew who he was . . . Charley, the man didn't know who he was." Who was Willy Loman? This is the question the play asks — and basically it is a theological question. Miller presents two answers to the question. Biff's answer is "realistic":

Biff: Pop! I'm a dime a dozen, and so are you! . . . I am not a leader of men, Willy, and neither are you. You were never anything but a hard-working drummer who landed in the ash can like all the rest of them! I'm one dollar an hour, Willy! I tried seven states and couldn't raise it. A buck an hour! Do you gather my meaning? . . . Pop, I'm nothing! I'm nothing, Pop. Can't you understand that?

Willy's answer is impossible to understand in the light of his recent experiences, except for the fact that Willy is always able to forget the unpleasant and let the dream be real:

Willy: I am not a dime a dozen! I am Willy Loman, and you are Biff Loman!

Who is Willy Loman? — a nobody, or the most important person in the world? This is the question raised by the play, with the alternative answers we are given to choose between.

It is a question which cannot be adequately answered except by seeing the individual in his proper relationship to God and to his fellow men. Only the Christian answer sees him as important, not for what he has done or failed to do, but important because the Cross is for him.

The world is full of Willy Lomans, and Biffs and Haps — people lost in a life of despair, lost but seeking, seeking, seeking. They do not know who they are, and they cannot know unless they are told. They challenge us to speak the Christian answer in clear and understandable and unmistakable terms.

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Letters to the Editor:

Dear Sir:

Recent Seminary discussion about certain regulations closely paralleled the perennial administrative dilemma of whether to award freedom and expect responsibility; or expect responsibility and **then** award freedom. For a Christian is set free, but not on a desert island. It is a **freedom of mutuality**. "Administration", and "Student Body" are names adapted to our human frailties and printer's requirements. Any sense of "over-againstness" between the two is both understandable and intolerable. Suggestions? None that are new. Two pertinent principles seem to be: 1) The Student Council representative must be representative of his group **in fact**. 2) Decisions affecting the personal lives of members of the "Seminary family" must be **personally** passed on to them.

It is my plea that increasing numbers and administrative "bottle-necks" not de-personalize this **freedom of mutuality** which is the basis of our "Seminary family".

Roy P. Strange, Jr.

To the Editor:

Your symposium, "The Prophetic Voice in Election Year", is to be commended as a forceful presentation of the Gospel in politics. Mr. Harris and Mr. Matott both presented vividly an important aspect of the problem. Mr. Vahanian, too, made one thing crystal clear; unfortunately, however, it was not politics that he made clear, but rather the necessity for discipline in writing style. As a matter of fact, I am inclined to take the whole thing, style and therefore content too, **cum grano salis** (please forgive the Hopeism).

Let there be no misunderstanding: I stand as one of the obtuse disciples (John 6) who could not comprehend the message of Jesus. There is no doubt much profundity in the article. (there are little interstices in the densest jungle that give us glimpses of the life inside.) However: we (as readers) see but as through a glass, darkly (II Cor. 18); is this (as a writer) **communication**?

I have composed a bit of pedestrian poetry which, though it may seem a bit obvious, yet is to the point:

ON STYLE

Simplicity is

C l e a r

But

Complexity: is

(obscure!)

Richard C. Rowe

Editorial:

One of the basic problems of the preacher is communication. Occasionally one comes upon a pastor who has a special gift for transmitting to his people in faithful and intelligible terms the deepest and most significant things of our faith. But the garden variety of minister, even if he is aware of and concerned with communicating the sub-froth elements and implications of Christianity, often faces his inability to express himself clearly and convincingly to the man in the pew. It is unlikely that any completely satisfactory solution will be found, but we have the responsibility to persist in our efforts to discover the best possible means for our needs in our time.

Many of the more penetrating contemporary dramatists are turning their attention to the realms of theological concern. Some state problems without suggesting solutions, some suggest avenues of solution, others answer explicitly. Though the solutions may not be universally acceptable, credit must be given for asking the right questions. A further contribution of this theologically orientated drama is that the questions are asked in the right places, for they grow out of life situations often much closer to twentieth century reality than contemporary pulpit illustrations.

This issue endeavors to introduce and cast some light on representative theologically minded dramatists and their works. We hope that this study will be viewed both from the standpoint of each contribution individually, and also as an effective means of communicating that which illudes homily.

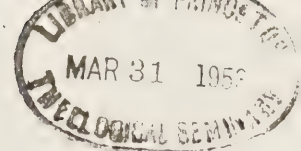
THE SEMINARIAN wishes to extend its congratulations to the members of this year's Junior Class for their excellent presentation of *Here Today and Gone*, presented Thursday evening, January 29, 1953. It was one of the finest junior parties in the history of the Seminary combining hard work, talent, originality and good taste.

To the Editor:

Mr. Rowe's criticism and style would have been more wisely incisive, if only to take them seriously he had stopped at the words "... discipline in writing style." Then he could have gone back to his favourite comics, or simply relaxed.

Gabriel Vahanian

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Reflection on the Liberty Crisis

By James Smylie

"A Republican Declaration of Conscience," an address by Senator Margaret Chase Smith . . . "M'Carran Assails Red School 'Nests'" . . . "How Free Is Free?" . . . "Rutgers Teachers Get an Ultimatum" . . . "Liberals Aroused by Leftism Charge" . . . "The Black Silence of Fear," an address by Justice William O. Douglas . . . Debaters Argue Whether Red Hunters Abuse Fifth Amendment . . . "Educators Assail Textbook Censors" . . . "Denounces M'Carthy School Inquiries" . . . "M'Carthy Brings Mrs. Roosevelt's Name into Inquiry" . . . "President May Take a Hand If Inquiries Imperil Amity" . . . "Big 3 Inquiries Stir 'Thin Ice' Question" . . . "Church Communism Inquiry Looms: House Committee May Attempt Next Year To Learn Whether Religious Are Infiltrated."

A "specter is haunting" America — "the specter of Communism." Notices like those mentioned above, many of which are headlines from *The New York Times*, remind us of this shadow. It looms as an external threat closely bound with the overt imperialism of Russia and an internal dilemma because it has long been recognized as a legal political dissent in our society. But, we seek security. This is natural and necessary for our country. We are busy, therefore, forming an alliance among our neighbors in order to meet the external threat and trying to force national uniformity in order to meet the internal dilemma. We are beginning to realize that obsession with security "Is mortal's chiefest enemy." In attempting to make ourselves secure we are fast becoming a closed society in which faction is not allowed, and we are court- ing political sterility. In a way, consequently, we are fulfilling Marxist prophecies.

At the very core of our security seeking is the problem of freedom of speech. Every other matter can be related to this right. Unfortunately, it is one of the first rights to suffer wounds in time of national crisis. Now, of

course, those who are better acquainted with world and national matters are those who must make decisions relative to the external threat and the internal dilemma. But, as long as we live in a democracy, we are responsible for forming the proper public mood within which calm and positive decisions may be made. What is it, then, we, as Christians, should remember and what is it that we should be saying about freedom of speech in this day of the haunting specter?

We ought to understand, after all the verbiage about the rights of man and his freedom of speech, the meaning of Christian freedom better. After all, "our father's God" is the true "author of liberty." He is this through Jesus Christ, the Truth, Who has delivered us from the bondage of corruption into the glorious liberty of the children of God. To Him we are bondsmen. In Him we are free. This freedom obliges us to proclaim the good news of Christ—of liberty to captives—irrespective of the "rights of man" which the state may allow. We shall do this God being our strength, in spite of persecutions, inquisitions, concentration camps, purges, and even, congressional investigations, if that time ever comes. We ought to remember this freedom in which we are "perfectly free lord of all, subject to none."

While being born from above, however we are also of this earth with very definite responsibilities to the society in which we live. Each of us is "a perfectly dutiful servant of all, subject to all." We know, certainly, that no particular political structure is the absolute expression of the will of God. However, we also realize that inasmuch as the Constitution of the United States and the Bill of Rights is an attempt to strike a balance in our political life between individual freedom and individual responsibility we are bound to support it and to resist all who would destroy this as the supreme law of the land. At the center of these documents is the radical guarantee of the First Amendment, the freedom of speech. Woodrow Wilson called the provision for a debating and intellectual policy the most notable element of our national life. Largely to it we owe our national health. It provides for the public clari-

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fication of policy and for the development of new policy. And at a time when the people of our country are so completely earth-bound, it allows that maximum of self-criticism which will prevent us from locking ourselves tight in our predicaments through self-righteousness. Like Rip Van Winkle, many of us have been sleeping for many years, and we are strangers to the radical nature of our political structure, even that part to which we should be able to give our most hearty support. Being aware of our present political responsibility, however, involves two things about the freedom of speech.

Freedom of speech involves responsibility to the society which political institutions guarantee this right. Some people do not realize this. Those who do not are among those trying to keep alive the right of freedom of expression which they believe correctly to be one of the primary sources of our nation's well-being. But they are, in their own way, creating hysteria by their clamoring. Freedom of speech always involves responsibility. The First Amendment of the Bill of Rights has to be interpreted in relationship to the whole Constitution of which it is a part. Those who misuse such a freedom may expect reprisal from official powers charged with national policy making for that which such powers feel to be contrary to the well-being of society as a whole. This is not to say that we should deny the right of speech to those with whom we may disagree, and, indeed, whose thought we feel to be wrong. It therefore involves risk. But this means that when we say freedom we do not mean license and that irresponsible speech may incur penalties from society. We must speak against such irresponsibility.

Freedom of speech also involves the risk of dissent. Some among us do not realize this. Such people are preoccupied by their attempt to secure the nation against the "clear and present" danger of Communism. They are, in fact, engaged in a kind of American "brain-washing" to clean Communists out of places of influence. Dangerously enough fellow-traveling is a fluid term which seems to have as many definitions as there are investigations, investigators, and investigees. At present, the last are not adequately safe-guarded because investigations have shift-

ed from the protection insured by the presumption of innocence until proved guilty to a presumption of guilt. Moreover, this preoccupation to be efficiently and sufficiently anti-Communitic has also infected us with hysteria. Such hysteria sterilizes political creativity, allows no chance for maturation. This does not imply, however, that adequate steps under the due process of the law ought not to be taken toward the security of our country. But it does mean, emphatically, that those whose spirit is symbolized by "McCarthy" are not speaking themselves responsibly for the health of the nation. We should risk dissent; and we should speak against all attempts to overthrow this guarantee.

In other words, we wish to prevent, not a right support of American democratic processes, but national idolatry. Such idolatry arrives either through the complacency of those who claim that "American" is synonymous with "irresponsibility," or through those who would create a national orthodoxy from which there can be no deviation. Idolatry is one, whether it be of the golden calf that, as Aaron said, just "came out," or of the golden image which Nebuchadnezzar set up. We say in the best traditions of our country; she has a right to expect from us, loyalty. But even in these critical times, "risk for risk," we must also say: there is a limit to the claims of society. When the state ceases to experiment for the earthly welfare of us all and claims lordship over the conscience we must voice a loud "No!" In this way we shall be rendering unto Cæsar that which is his due at this particular time, a reminder that society is under the sovereignty of God, existing by and subject to His judgment and mercy. This is one of the most important political problems of our day, in America as well as in Russia. We have a warning signal when, in our land, the right of freedom of speech is being misused or attacked. That many people do not see this, only heightens the danger. Blindness to it, does not lessen our responsibility to exercise our right to freedom of speech in our policy to call attention to it. Without fear of any specter, we serve God rather than man, because we have here no continuing city, no ultimate security. We seek one to come, which has foundations and whose builder and maker is God!

An Expression of Grass Roots Ecumenicity

By G. Ray Womeldorf

There is a church in Washington, D. C., a church which one cannot enter without being changed before he leaves. A despairing alcoholic came to The Church of the Savior; he is now a hardworking salesman, using his business contacts to introduce people to the living Christ. A skeptical professor came longing and searching; now he is himself guiding other seekers along the rocky roads of Christian growth.

What kind of church is this, that it has so changed the lives of these men, and that it has similarly, though per-

haps not so dramatically, changed the lives of many others? These miracles have come through a small, young church. Six years ago it was a dream for which a dozen men and women joyfully and prayerfully gave their money, their time, and their lives. The minister of The Church of the Savior is Gordon Cosby. Gordon was once a Baptist minister and then a chaplain in the 101st Airborne Division. He came back with the conviction of the absolute necessity of a church in which people of all backgrounds would be welcomed and which would have

at its center an absolutely committed group of disciplined Christians. Now the membership has grown to thirty-six and the worshipping congregation to one hundred and fifty. Because the preparation for membership involves at least a year's study, many of the worshipping congregation who are not preparing to become members are as active and vital as the committed membership.

Many come early to the Sunday morning services and ask God to prepare their hearts and the hearts of those who will be worshipping. Some set aside time on Saturday night and early Sunday morning to pray and prepare for the services. Each asks God to make His presence felt in the hearts of those who seek, and to awaken those who do not see their needs.

The children of the church worship in their own chapel and take very seriously their responsibilities in the church. A plan for a Junior Membership and a Junior Council is now being worked out, which will help the children prepare more adequately for the time when they will be leaders in the church. The parents of the children actively participate in the educational program for the children. The church uses the Faith and Life curriculum of the Presbyterian Church, U. S. A., and thus emphasizes the challenge of Christian parenthood. The children give quarterly luncheons for the parents and teachers, and following the luncheon all discuss the lessons and try to find better ways of teaching and applying the Christian faith.

The adult educational program is called the School of Christian Living; it operates on Wednesday and Friday nights. Those preparing for membership must take courses, in which they learn what the basic Christian doctrines are, the roots of Christian ethics and their relevance today, and how to grow by opening their hearts and minds to God through praying and studying the Bible. Each of these three courses—in Christian doctrine, ethics, and growth—occupies a ten-week term, meeting once each week. Along with these are offered courses on the study of the Old and New Testaments, counselling, articulating the Christian Faith, the Sermon on the Mount, and other courses of a like nature.

Meeting at the same time as do the classes are fellowship groups; these are the heart of the church. When a person finishes the required classes, he logically moves into a fellowship group. However, belonging to one of these groups requires a decisive commitment to Christ. If the person does not take the leap of faith, he goes back to the classes. But if he does take the leap, he is lovingly and carefully worked into a group with congenial people. He now faces growth in a new dimension. Problems mount up, but once they are overcome, something happens. A flood of joy and love springs contagiously from the heart of each new member. Others see it and realize finally

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what God made them for. This is the spirit which is The Church of the Saviour; the indescribable and unaccountable way the spirit of God uses those who want His presence badly enough to prepare for it.

The presence of the spirit of God cannot be adequately described by a merely human vocabulary. Words must be imbued with meanings richer and fuller than they normally possess. "Fellowship" and "love" become infinitely precious, and Webster's dictionary is made obsolete. The presence of the spirit of God cannot be described, but once in a while we are so aware of God's presence that it is indisputable. When one walks into The Church of the Saviour or when one sees the results of this church in the lives of those who have been there, then one knows that God is there.

Hard and bitter men have come out of the Sunday services weeping, and have gone home with forgiveness and love in their hearts. Some have gone home full of hatred, for they could not bear the light. But for those who feel the love of God in their hearts, a fellowship hour following the service gives a chance to express their love of God in love to man. A new friend is welcomed by a sea of love which overflows the walls of race, color, and class; here he finds himself respected as a child of God. At least once a month, twelve families invite into their homes some visitor from another land. Their experiences are sometimes hilarious, sometimes moving, as families transcend language barriers and make lasting friendships.

Members of the fellowship groups are responsible for setting the spiritual tone of the School of Christian Living. During the supper preceding the classes, some seek out and make friends with those taking classes, talking over their spiritual and intellectual problems, and lending support of their understanding.

The spirit finds expression in the sacrificial giving of the people. Last year, a budget of \$31,000 was met with a response of \$33,000. This year a budget of \$47,000 challenges the church to give its best. Besides tithing (as a minimum) individuals have given their life savings to make the church what they feel God means it to be. However, giving only money means nothing, unless the people also give themselves. This they have done in many ways. Members go to Blue Plains, a home for the aged, and adopt new parents. Some women go to a home for delinquent girls and try to become sisters to them. Men pitch in and help a friend build a house. Young women give themselves a night a week as spiritual nurses in a hospital. Each member also has a responsible job in the fellowship, carrying on work that would otherwise employ a large staff.

One of the strongest emphases of the church is its ecumenical position. It has no denominational ties, but cooperates actively with other churches in Washington through the Federation of Churches and is associated with the National Council of Churches. It also feels a responsibility for the workings of local sister churches. A

dream of the church is to develop a retreat farm, which will be a center of Christian fellowship serving all denominations and all races. In the last six months, about \$7,000 has been given by concerned individuals, some having exhausted their life savings to give. If God wills, there will also be homes for those without homes, one for those who are older and can give to the fellowship the maturity and wisdom of their years, and one for children who will

be introduced to the love of Christ.

This, then, is The Church of the Savior, at 2025 Massachusetts Ave, in Washington, D. C. It is a channel for the spirit of God, working through the lives of men and women and children who care enough to work at becoming His instruments. The church has been the channel through which LIFE has come to many; it exists so that this LIFE may become known to many others.

Dr. Graham At Princeton

By William Brownson

There was standing room only in Miller Chapel when Billy Graham came to Princeton. It was an occasion to which we had all looked forward with the keenest interest. Princeton Seminary had long wanted to meet the noted young evangelist — to hear at first-hand his views on evangelism and its task for our time. Now that he has come and we have all had opportunity to hear him, it is perhaps not out of place that we reflect a bit upon his stay with us.

Dr. Mackay spoke for many, I am sure, when he described our visitor as “far more in presence and in word” than we had known. Dr. Graham is handsome, gifted, renowned and eminently successful in his field, but he bears his honors well. There is a refreshing candor about the man, an almost complete lack of self-consciousness, and a humility that is unmistakably genuine. He seems to have no illusions about himself. He speaks of his own limitations and of the admitted weakness of his work with disarming frankness. He seems constantly disposed, in a most determined way, to give glory to the great God whose Gospel he proclaims. And yet, with all this, there is boldness in his manner, a hearty and unabashed conviction that lends weight and urgency to his message. He is not a man of profound, original insight, nor is he a great preacher. There are many men in the Church of our day, doubtless, who are more skilled and more able than he. But God has been using his ministry in a singular way, and his word to us was “in power, and in the Holy Ghost, and in much assurance.”

Dr. Graham feels that our one hope at this critical juncture in history lies in the Gospel of Jesus Christ. Unless the Christian Church can lift a standard, a beacon to show the way in our time, the situation is dark indeed. Yet the Lord of history is moving, and there is manifest on every hand that deep hunger of soul which is the first token of a spiritual renaissance.

An encouraging sign is the fact that evangelism has once more taken hold of the mind and heart of the Church. It may be hoped that the twin evils of super-

ficial evangelism and humanistic theology are on the wane. Evangelism is returning to the Church, where it belongs, and the Church is returning to the great verities of the Gospel.

The great motive for evangelism, now and always, is the command of Christ our Lord. For us who know His grace, this command is a constraint of love—those who are gripped by His love are impelled to share with others. And love, mindful of the “terror of the Lord,” seeks to “persuade men.” The message is *total commitment*. Men must be confronted with the unqualified Lordship of Jesus Christ in every realm of life. They must be made searchingly aware of the issues involved in Christian discipleship.

The multiple methods employed in this task are the spokes of the wheel—preaching Christ is the hub. Mass evangelism, or the public heralding of the Gospel to great numbers of people, is only one of these methods—not even, to be sure, the most effective one. Yet, it is a means which has been notably used in the work of God. Needless to say, there are dangers in the method. It can be, and has been, grossly misused. False and cheap emotion may be aroused in the hearers—sensation that arises less from the impact of the Gospel than from the clever manipulation of the evangelist. “Converts” may not last. Many, perhaps, are moved only by psychological factors. They come and go with little real understanding of the step they have taken, and without the fruits of faith in their lives. Again, there is often an unbecoming, even sickening emphasis on money, or a type of excitement that causes the quiet worship of the sanctuary to be despised. And all too many evangelists have been free-lancers, men with an evident contempt for organized religion, who sought to gather a following about themselves, but felt no deep concern for the Church.

Our visitor made no attempt to deny the existence of these dangers, or to minimize the force of the objections they raise. He simply told us, in a very earnest manner, of all that has been done in an effort to avoid offending in any way. It was a most impressive presentation. Dr. Graham and his team have tried to do everything humanly possible to follow up their work and see it integrated into the life of the local church. To hear him is to sense

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that here is a man who longs above all else that the work of the Lord shall be advanced—a man who is eager for any counsel that will make his own ministry more effective.

What manner of man ought the messenger to be, who proclaims the Evangel in our time? A man of many books, to be sure, but supremely a man of the Book. He will know what men are saying, but preach what "God hath said." He will be a man among men, yet much alone with God in prayer. His will be a surrendered life—not only in one grand moment of dedication, but in a daily laying of all at the Savior's feet. He will learn "to win men decisively for Christ"—and to help them grow in grace and knowledge. He will work unitedly with Christians of every group, sharing fellowship with any and all who love Christ. And, if he is willing to pay the price, he will live and preach in the fullness of the Spirit's power.

On his own admission, Billy Graham is not a learned man, but it may be that even the learned can learn from

him. Perhaps some of us need a deeper concern for those without Christ, and a warmer zeal to bring them to the Savior. Some among us may not have the kind of daily prayer life that keeps a man in vital touch with God. Or sometimes, in the midst of all our studies, we may find it easy to neglect our Bibles. Perhaps our Christian witness lacks power and reality. Who knows, perhaps our one great need as ministers of the Gospel is simply this: to be filled with the Holy Spirit! For many to whom this need is very real, Billy Graham's message was a blessing and a challenge.

What could his coming mean—for evangelism—for the Church—for us at Princeton? It could mean an evangelism that is more and more one with the life of the Church. It could mean a Church more united in its efforts and more intense in its zeal for evangelism. And, by God's grace, it could mean a company of men whose lives are more richly used in leading others to Christ. "'Tis a consummation devoutly to be wished."

Divided Loyalty

By John P. Crossley, Jr.

The problem of field-work was pointed-up strikingly at the end of the second term when many students returned from their churches late Sunday night or early Monday morning and then had to begin finals in a few too-short hours.

Perhaps it is time or past time to re-examine our field-work in relation to our theological studies. In this connection one student recently remarked: "It's a good thing I've got an opportunity to get away from the grind once a week. I'd never make it if I didn't have a regular outlet with ordinary people." A day or two later another student's snack-bar dissertation ran something like this: "I'm getting fed up! I go away on week-ends and can't do a decent job with my assistantship because I'm concerned about my studies. And then I return here and can't do a good job on my studies because I'm always under the pressure of my week-end responsibilities."

From these two opinions we can learn many things. Let us look at the different aspects of the problem and then form conclusions on the basis of what we have seen.

First, the one student's statement indicates that field-work is a valuable part of his theological training. In what ways? It gives a direction to his academic work and affords an outlet for what he learns in seminary. It offers a corrective device for what he learns; he can see what really works with real people and what does not. It gives him a personal outlet for the tension that any intense study-system naturally generates. And it gives him a

chance to gain experience in preaching and in pastoral and organizational work.

If this is rather a rosy picture of field-work, let us look for a moment at the second student's statement. Apparently he does not consider his week-end position a valuable part of his theological training. Why does he not? Rather than providing an outlet for personal tension his field-work only tightens the shackles that already bind him. His studies sap a high percentage of his emotional, mental and physical strength, and his week-end work, instead of replenishing the supply, drains him to the dregs. Perhaps too, his field-work does not give a direction to his studies because he is still in the process of forming conclusions, very basic conclusions, and his field-work is an harassment, an impediment, not a directional-pointing arrow. Finally, he simply does not feel he has time to do both studies and field-work and do them well.

Before we begin to synthesize let us look briefly at two aspects of field-work not included in the students' statements. These are: the financial angle, and the student's value to the church where he is working.

Undoubtedly for many students the financial remuneration that accompanies most field-work exerts a strong influence on their acceptance of a position. Very flatly, this should not be. The student in financial need should be able to get it from churches and other Christian groups to which he will later minister. This is not to say that a student should not be paid for field-work. It is to say that he should not have to take field-work to make enough money to stay in seminary.

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The second aspect concerns the value to the church where the student is ministering. In some cases the student's assistance is probably very valuable to his church. On the other hand, it may be said with accuracy that there are also many cases where field-work is to the Christian ministry as eyewash is to the medical profession. But, there is a third possibility, and there are no statistics available to indicate the prevalence of this position. This writer knows of one case where the student has refuted in one church talk what he said in another, simply because his own beliefs and conclusions are changing from day to day and from week to week. One might retaliate: "Why doesn't he stay off subjects he is likely to change his mind on and stick to the basic beliefs of Christianity?" But can one stay off those issues with which his whole being is existentially enmeshed? It is impossible, at least for some, to speak to people of one aspect of the Christian faith while he himself is vitally concerned with another.

Now we have seen that field-work is personally valuable to some students while to others it is only an additional strain. And we have seen that a student's work is valuable to his church in some cases while in others his work is negligible and even, in certain instances, detrimental. We may conclude from the foregoing that field-work does have value for both student and church, *if* the right student works in the right church under proper conditions. What should be done in a positive, practical way to insure field-work's being what it ought to be in the development of the student and in the life of the church to which he is ministering?

First, the student himself should examine himself critically to ascertain which type of statement he will be making in the snack-bar after three months of field-work. If he does not feel he can do justice to both studies and field-work, he should concentrate on one or the other entirely. This means either studying full-time or dropping

out of school for a season for full-time field-work. No man can serve two masters. Once a student has accepted a position and then finds that his responsibility is burdening him excessively, he finds it tremendously difficult to resign. The church is counting on his staying through the school year. He can only continue through the year serving two masters, both inadequately, perhaps growing bitter in the process, and, in general, undermining one year of his already perilously short theological education. Much better that he should examine his own position critically before-hand and not accept a position he cannot handle adequately simultaneously with his academic work.

Second, the field-work administration department could do a great deal toward making field-work what it ought to be. It could: 1) Have an understanding with the churches which desire student assistants that the student should be excused from his field-work on all week-ends preceding final examinations, on all week-ends which fall during vacation periods, and at any other time the student feels he needs a free week-end to minister to his principal duty—his studies. 2) Make it clear to the churches that the student is an *assistant* (except, of course, where the student is the only minister, in which case he can hardly meet a full schedule of seminary studies) and should not be required to carry the emotional load of full responsibility. 3) Remove as much as possible the competitive spirit in attaining field-work positions. This could be done by standardizing salaries and by not calling in four or five students to interview a pastor about a position when the pastor has, for all practical purposes, already made his selection behind the scenes.

This is a cursory examination of the field-work problem. The whole problem has as many aspects as there are students engaged in the work. The writer would appreciate further information and differing opinions on a subject that is close to all of us and stands in dire need of conscientious, enlightened examination.

Theology and the Hymnal

By George H. Kehm

In a recent article in the *Presbyterian Outlook*, (Jan. 26, 1953), Dr. Kenneth Foreman of Louisville Seminary raised the question of the role of theology in the editing of the new hymnal now in preparation. The casual tone of his article perhaps failed to indicate the seriousness of the question. The urgency of this issue is clear however if we put the question this way: "Is it not self-deception if the hymns we sing, ostensibly to praise God, praise something other than the God and Father of our Lord, Jesus Christ?" Or, again, "Do we not deny our responsibility to Christ, as members of His Body, if we promulgate

false doctrine and perpetuate error by incorporating it into our hymnal?"

After pointing out that there is a basic difference, in what might be called "method," between theology and poetry and hence a difference in their respective expositions of the Christian Faith, Dr. Foreman sums up his position as follows: "Hymnals are always compromises and therefore never fully suit anyone, not even the editors. Still, we can probably all agree in principle: that when a hymn clearly and flagrantly cuts across our actual Christian beliefs it has no place in the hymnal."

Thus, Ave Maria ought not appear in the hymnal. (It is amazing, if not frightening, that Dr. Foreman should consider it necessary to say this.) However, "Faith of our

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Fathers," which Dr. Foreman himself condemns,—first, because it is addressed to Faith in the sense of Dogma, and secondly, because the yearning for martyrdom expressed therein is based upon the Roman Catholic theology of merit—should nevertheless be retained because "there is no need to screen out a hymn which has done many Protestant souls good just because it is theologically weak." Dr. Foreman does not criticize the distinctly Roman Catholic idea of freedom which is stated in the hymn. When "God's great power shall win all nations," not unto Him but unto Faith (again, Dogma), "mankind shall then be truly free." Here the author is in strict agreement with Dostoevsky's Grand Inquisitor! Dr. Foreman's conclusion may have some truth in it, but could not the counter statement be justified, that this hymn has done many more Protestant souls harm in leading them unconsciously into agreement with the kind of dogmatism that is characteristic of the Roman Catholic Church? Perhaps this hymn is capable of a genuinely Protestant interpretation. I do not see how it could be done, but I would be grateful for some illumination in this matter in the "Letters to the Editor."

The result of the sentimental approach to the criticism of hymns is that theological evaluation is all but given up. Statistics must decide. Thus, the door is open for every wind of folly to sweep into the Church. But if Dr. Foreman's answer must be rejected, and I think it must, what can be proposed in its place?

One point at which theology can and should be brought to bear on the hymnal is in relation to contemporary trends and problems facing the Church. As I see it, two very serious problems facing the Christian Church in the United States today are: 1) To guard the Gospel from anthropocentrism. 2) To avoid the confusion of the Gospel of Jesus Christ with some *cause* or *ideal*, be it patriotic, humanistic, philosophical, or what have you. I will try to illustrate these problems and their bearing on the hymnal.

There has been much agitation to include a good number of so-called Gospel Hymns in the new hymnal. What I am referring to are songs like "Since Jesus Came into my Heart," "Sing and Smile and Pray," "Heavenly Sunshine," "Jacob's Ladder," and innumerable other assorted ditties. This type of hymn is found especially in young people's hymnals and is an old stand-by for summer camps and evangelistic meetings. Of course, each one should be examined on its own merit, but I do not think it is unfair to say that on the whole these hymns recommend themselves solely on the basis of popularity and not because of their message. (Certainly not because of their literary merit.) In many respects they are designed to do nothing so well as to misrepresent the Gospel to our young people.

For instance, the movement in "Jacob's Ladder" is all *upward*, and it is not an angel that is ascending, but MAN. The grace of God in His condescension in the Incarnation is completely ignored. The words "cross" and "love" and "service" are thrown together in a piously stupid way. You may get a "kick" out of singing this ditty, but it will be vanity, not the Holy Spirit.

Or take the song "Sing and Smile and Pray." This is a piece of anthropocentrism clothed in a catchy tune which has achieved almost universal acceptance in standard young people's hymnals. Christianity is presented in it as a kind of eudaemonism, much to the delight of fun-loving teenagers. It is eudaemonism with a religious touch, however. Prayer is brought into the vocabulary. What is prayer, according to this song? It is just what modern secular harpies of the lonely, the love-lorn, and the broken-down white-collar worker advise us: it is the means of releasing spiritual powers of the human spirit from within us. This humanism has no place in a church of the Reformation, which insists on the doctrine of salvation by grace alone and by faith alone. Nor can such a church, which insists on the Christian life being the way of the Cross, ever allow the secular identical of happiness with virtue to slip into its teaching.

Songs like "America" and "America the Beautiful" raise another question. In light of the tragic experience of the European Churches and in view also of the present trend in America to view everything "American" as sacrosanct, can the Church afford to adopt hymns which lead to a virtual identification of the nation's interest with God's will? In effect, the gist of these songs is something like this: America is a good land; we would like to keep it that way or make it better; therefore, we would like God to be on *our* side doing it. This may be too severe, but certainly these songs are open to such an interpretation. In light of the present situation, which renders it highly probable that many Churchmen will interpret them in this way, I consider it too great a risk to include them in the hymnal.

With regard to the need for contemporaneity in the hymnal, I would like to ask whether it is always the material that is most modern and up-to-date that is the most relevant and significant and true? Have the American Churches emphasized so much what men have to do (e. g. "Rise Up O Men of God") that they are in danger of forgetting what God has done?—or, that what God has done is really the decisive thing? If hymns were viewed from the latter perspective, might it not well be the case that some of our ancient hymns and psalms are a great deal more relevant for the Church today than some of our modern hymns? In trying to meet the demands of our day, modernity and newness are not necessarily good criteria. We may well profit from the wisdom and the insight of our fathers, and even the Fathers of the Early Church.

To sum up, the purpose of this article is simply to raise an issue which has received, I feel, all too little attention. It must be recognized that hymns are not theologically neutral. The fact that the average church-goer gets many of his ideas about the Christian Faith from the hymns he hears and sings necessitates a serious theological examination of hymns in an attempt to safeguard the integrity of the Church's witness as it is expressed in these hymns. I have tried to indicate how such theological criticism might be done and what some of its aims would be. From here, I leave it to the reader to supplement this beginning with his own criticism and reconstruction.

THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"

A monthly publication by students of Princeton Theological Seminary. Opinions expressed in The Princeton Seminary are those of the authors and are not necessarily those of the Administration, the Student Council, the Editorial Board or the Editorial Staff.

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Letters to the Editor:

To the Editor:

I have been keeping up with this year's issues of *The Seminarian* and have been most pleased with what you have been doing. I particularly like your idea of "issue topics." It gives the various articles a certain unity which was sometimes lacking last year.

I particularly enjoyed this last issue on Theology and Drama, since it was an idea which we tossed around last year. Comstock's discussion of "Murder in the Cathedral" was of special interest . . . Of course all of the essays were tops, but Hunter's on Arthur Miller, was, I thought, especially penetrating.

Donald R. Kocher, '52
Lafayette College
Department of Religion

Sir:

At least eighteen typographical errors are preserved for posterity in the ten pages of the February 4th issue of *The Seminarian*. Not a single page is free from such errors.

Now, I do not mean to be picayunish, but surely you can do better than that.

Jim Urquhart

P. S. Will you pass this on to your proof-reader—if you have one?

(Mr. Urquhart missed about 22 other errors which *The Seminarian* staff is very much aware of. No one could regret this mishap more than we do. The relatively few number of such errors in the previous seven issues would indicate that some extraordinary circumstance was responsible for the obvious problem in this issue. It is hoped that these technical difficulties did not prevent our readers from profiting from the articles themselves. Ed.)

Dear Sir:

Your last issue was heartless. Most of us find stating theology in propositions difficult enough, and here you are insisting that philosophical treatises, liturgical rites, and historical precedents are not enough; and that the Incarnate Word is the end of the theologian's endeavour. Can't you leave us alone? Must we have the disturbing light of poetry and drama thrown on our studies? You have put at an infinite remove all possibility of our manipulating God, whether by principle, rite, proposition or precedent, and have left no alternative but to reckon in obedience with His manifold wisdom, with Willy, de Morville, Baruch—as wonderful as it is intractable to our incantations, (or in this scientific age) to our formulae.

In despair—but with many thanks,
Calvin Cook

Editorial:

Not many communities can claim such distinguished local talent as Princeton, New Jersey. Our sister institutions, the University, the Institute for Advanced Study, as well as the Choir College number among their faculties and personnel a significant cross-section of America's intellectual family. In addition, there are resident here a considerable number of retired or "non attached" personalities of broad and engaging interests.

We regret that most of us at the Seminary do not have the opportunity to meet and hear these figures. Of course, we profit a great deal from the lectures delivered on our campus by distinguished theologians and churchmen, and also by the opportunity to hear those visiting lecturers who address various university groups from time to time.

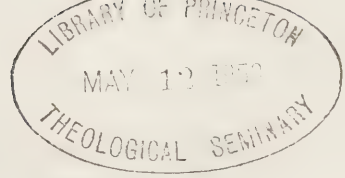
But in addition to these opportunities, we would like to see our faculty invite such interesting residents as Dr. Lowrie, Dr. Maritain, residents of the Institute whose thinking might bear on our interests, and faculty members of the University and Choir School for small informal lectures and discussions for Seminary students and faculty. This would be a broadening and deepening experience for all of us and, in addition, might be an effective means of stimulating better rapport between faculty and students.

The obvious reply to such a proposal is that most of us do not take advantage of the opportunities that we already have. Lectures at Miller Chapel, for example, are usually sparsely attended, no large representation from the Seminary is usually to be found at the University lectures, even to hear such a celebrated figure in the Christian world as Etienne Gilson, so why add more of the same when the existing opportunities are so poorly responded to?

We reply that theological seminaries should not be beguiled by that attitude which dominates many contemporary American institutions (even some churches), i. e., that all programs should be geared to mass audiences. The minority response to the "Third Program" does not warrant its discontinuation. We have forgotten the principle of the "remnant." Many of us are beginning to feel that important things happen in small groups rather than in mass audiences, and, furthermore, that we have a responsibility to interested minorities as well as to indifferent majorities. Most of the lectures at the University, for example, are attended by but a fraction of their three thousand or so students, but we suspect that many lasting contributions will be made by participants in these small "concerned" groups.

We address ourselves to whom it may concern and invite the expressed response of any kindred spirits.

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THE PRINCETON SEMINARIAN

VOL. III, No. 5

"A Student Voice of the Christian Church"

MAY 15, 1953

The Stone Lectures of Dr. Norman W. Porteous

By Gerrit H. Wolfensberger

After hearing the five lectures of Dr. Porteous we may wonder if he presented anything new. The distinction which he made and the insights which he offered have already been published and taught for a considerable number of years. Israel-after-the-spirit over against Israel-after-the-flesh, the Hebrew "yada" over against the Greek "gnosis," theology as a function of the Church over against theology as part of secular science — all these basic distinctions are already common property and have been applied to a variety of problems. Nor was there anything basically new in Dr. Porteous' use of the method of "Formgeschichte," his stress on the unity of kerygma-koinonia-history, or his analysis of the continuity of Israel and the Church, etc. This is the first thing to be said in light of the standards of this seminary and the theological positions of today.

This general criticism is not intended to discount the value of a systematic repetition of facts. Dr. Porteous' presentation, though not always entirely clear, was helpful and instructive throughout. His remarks about Deuteronomy were particularly interesting. This book expresses, deeper than any other, the faith of the Israelites in their daily life and is an abundant source of information concerning the role of the simple believer. The unknown and simple believer forms the necessary background for all the great figures of the Old Testament. In the fourth lecture, with the challenging title "Iniquity of Oblivion," Dr. Porteous made a plea for a broader consideration of this fact. Again and again, he said, we discover in snapshots of family life, in wisdom literature and

in songs, in novels and martyr stories, yes even in a book like Ecclesiastes, the spirit of the genuine Israelite without which the entire Old Testament is inexplicable, and which, by itself, is the most amazing thing in Biblical religion. This is most apparent (as mentioned above) in Deuteronomy where we find the Israelitic spirit formulated in a "creed" (26:5-10), or in a "liturgical education" (6:20-25), or in a "sermon" such as the entire introduction. The lecturer's warm hailing of his beloved book, Deuteronomy, solicited many smiles of sympathy among

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Gerrit H. Wolfensberger is from Amsterdam, Holland. He took his undergraduate work in the Theology Department of the University of Amsterdam and is now engaged in graduate study at the Seminary.

his audience. But what is more important, he succeeded admirably in proving the value of his remarks about the role of the real Israel in this and in other writings of the Old Testament. Indeed, it is clear that, without a profound knowledge of Israel as the people of the "saints," as the land of the "chassidim," as the "holy nation," there cannot exist a true biblical theology.

But it is exactly at this point (in regard to this spiritual Israel) that we could not always understand Dr. Porteous' distribution of emphasis, especially in his last lecture, on the *form* of revelation. The key word which he used for the explanation of revelation was knowledge (da'ath) of Yahweh. Real knowledge of God (i.e. Revelation) is not intellectual. Real knowledge, he said, is the integration of thought and life through intimacy with God. And intimacy with God can only be established by an obedient life within the community. The knowledge of God, therefore, only grows in, and out of, action, and is identified with steadfast love (chesed), truth ('emeth), and the fear of Yahweh (yir'ath Yahweh). The prophet possesses more of this knowledge than the average man because he stands in closer relationship with God. His message, therefore, has authority among his people. But both prophet and people belong together. Both possess the knowledge of God, so that when Jeremiah looks for one, single, righteous man and cannot find him, he is actually exaggerating the evil in Israel (Jer. 5). Just as Elijah discovered seven thousand left who were faithful to Yahweh, Jeremiah could have found many righteous people if he had looked for them. The greatest fact in Israel is its own existence, and only as we get a picture of this living spiritual reality *behind* the texts, can we explain the work of the prophets. In this way Dr. Porteous explained the prophet as a kind of intensification or condensation of Israel-after-the-spirit.

We will not deny that the prophets and their prophecies are tied up with their people and that they are explicable only within their historical context. But we find it difficult to understand why Dr. Porteous interpreted the fact of revelation in the prophets almost exclusively in terms of this general level of religious life in Israel. We must take into account that one cannot say all things at the same time. But it is nevertheless very strange that no mention was made of God's mighty grasp and burning holiness as the decisive element in prophetic revelation. Jeremiah desperately prays for his own people against his own message; Amos paints the internal necessity of his prophecying (3:8); and Isaiah exclaims: "Woe is me. For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts."

Theologically speaking the Word and the Spirit are focal points of Revelation. We cannot state primarily that Israel, guided by the Spirit, created her prophets. This

is a necessary but secondary matter, and more a logical or sociological conclusion than a statement based upon the biblical testimony. The Old Testament lays its emphasis elsewhere. Primarily we have to say that the prophets through the power of the Word created Israel, at least in so far as Israel stands for the real Israel. If we shift our emphasis from the prophet to the people, (or from the kerygma to the community, or from the covenant to a pattern of life) then we are in great danger of identifying God with man. Dr. Porteous certainly did not intend to do that — Israel remains a mystery for him — but at several points he came very close to it.

Interestingly enough this same lack of clarity appeared in his first lecture, "The Approach to the Old Testament," as Dr. Porteous dealt with the same problem in another context. He was concerned with the interpretation of the Old Testament by the Church. The Church possesses the Holy Spirit and therefore is able to understand the Old Testament in its own particular way. But he discussed this *gift of grace* as only one method among others. He did not say that we may *believe* God will bless our theological endeavors with real spiritual insight if we do our duty in dedication and prayer, since He *promised* us the Holy Spirit. He was never at pains to emphasize that we cannot "handle" the Holy Spirit as a principle of interpretation, but that the Holy Spirit instructs us through the Word if in our working and studying together we wait for His guidance. The Church, we feel, has no special technique, no special method for the interpretation of the Old Testament. What the Church has is complete dependence on the Lord. It was not so much that Dr. Porteous misstated the case, but that he neglected the most important fact in this problem, namely, that only God reveals Himself, since only God knows God. The existence of Israel does not account for the appearance of the prophet, and the Church is no guarantee of an accurate exegesis. It is only God who accounts for the prophets, and it is only the Spirit who interprets the Word. This is the heart of Christianity and the kernel of our certainty.

Besides the stress upon the spiritual Israel underlying the texts there was another striking emphasis — the existential character of theology. Many who stress the existentiality of the Christian religion deny their own "raison d'être" by becoming more intellectual than the most scholastic thinker. This certainly cannot be said of Dr. Porteous. He lived in his subject and is himself a living example of the unity of life and thinking which he emphasized. One could feel that the speaker knew this truth out of his own experience. "We only understand what Christian forgiveness means by forgiving somebody ourselves," he said. And again, "I can summarize my lectures in one single sentence: real knowledge is a response of our whole being."

In the course of five successive lectures this fundamental insight was carved out with progressive clarity. Sometimes one sensed deeply the compelling reality of what was said. One will look forward to Dr. Porteous' coming publications for a further development of this fertile line of thought. The idea that theology grows out of decisions in

our daily life, that our daily life is one of the decisive factors in a real understanding of theology, is the essence of Dr. Porteous argument. This means that theology is a science on Holy ground, since our daily life can only be lived successfully in the hope and power of the Spirit.

*Random Thoughts on a Baptist**

By Gustav C. Nelson

Church history introduced me to Nels Ferre the writer; Convocation Day introduced me to Nels Ferre the man. In pondering over his effect on the seminary community one noted the following impressions made on different students:

... PIETY — a middler remembered the opening prayer of each address:

Come Holy Spirit, Come,
Come as the fire and burn,
Come as the wind and cleanse,
Come as the light and reveal,
Convict, Convert, Consecrate . . .

Such words tended to melt the heart of even the most critical listener. Here was a man whose experience of God was real, a man who tried to relate this experience as honestly as he knew how. Whether contentious, constructive, or devotional, the prevailing mood of each address was intellectual honesty; his feelings were "cogged in" with his thoughts.

... SPONTANIETY — a senior remarked that Ferre had let the students down by not being fully prepared. He evidently did not know that Dr. Ferre had purposefully refused two speaking engagements so that he could arrive on campus two days early to prepare for his lectures. In listening to men of other traditions one needs to be careful of a quick judgment on a false charge. Nels Ferre was not unprepared; he was only relying on the Holy Spirit in typical free church tradition — a sudden insight in the pulpit was as much a result of his preparation as the written outline before him.

* Title suggested by the joke about the Baptist preacher who always had three point sermons. When he preached on "The Cock Crew," his first point was "The Cock," his second was "The Crew" and his third was "Random Thoughts on Baptism."

Gustav C. Nelson is a Middler at the Seminary and a graduate of Wheaton College. His home is in Minneapolis, Minn.

... SIMPLICITY — an M.R.E. student mentioned that the only technical terminology he used was "the mediated immediacy." His early arrival on campus also may have been an effort on his part to learn to communicate with Princeton students. He believes it is essential to vary the form of his message according to the audience he addresses if he is to be understood.

... FRIENDLINESS — a group of students who had dinner with him on the night of his arrival were immediately taken by his Scandinavian-boyish appearance. Dr. Ferre's direct glance and whimsical grin made the entire seminary family regard him as a family member — a father who wanted to run with his children and a husband who was willing to learn about prayer from his wife.

... COMMON SENSE — a teaching fellow liked his teaching methods. Dr. Ferre has found that his students learn more when he stresses quality instead of quantity. Covering less material in a course has allowed the students to comprehend the core of the subject to a greater degree. This new emphasis also has affected his own devotional life, for now a few pages of a devotional book and a few verses of scripture are his daily diet.

... THEOLOGICAL UNIQUENESS — a junior said that Ferre was "way out in left field" in his Christology. Most of the discussion in this regard centered around the relation between sin and Jesus. Much of each question period was devoted to this problem and many felt that he eluded a direct answer. If on the surface his theology seemed heretical it may be due to his refusing to adhere to any one external creed. He had a chance to get a free education but chose rather to suffer the afflictions of an intellectual pilgrimage than to enjoy the pleasures of a closed system for a season.

When the umbrella of "immediate approval" is closed so that he may be seen objectively, one is inclined to believe that Dr. Ferre's visit on campus did not resemble "the sweep of a neo-platonic rainbow," but rather that of a man in Christ.

I Remember Ananias

By Philip H. Young

Two graves,
Side to side,
Freshly dug and filled.

How were they to know?
Did not God give to them
Certain rights and privileges?
Is nothing sacred anymore?

Ananias I knew from my youth,
And his wife.
I courted her —
More, I played with them both
Around the well when we were children.
You were not even born then Peter.
And their marriage feast,
I remember it well.
They were good together.

How did you come to condemn them?
Who gave you power over life and death?
So holy, you are.
Is there nothing to life?

Because sniveling Joseph,
Whom you call Barnabas for no reason,
Because he gave his self-righteous pennies,
You made him an example.
And these were better
If you judge by faithfulness.
Is it wrong to care for one's old age?

God will judge,
Even for these whom you judge.
Who made you a god, Peter?
You and the others?

REFLECTIONS . . .

By Thomas A. Ewing

A line of figures, strangely clothed, stands in front of a large Gothic edifice. They are enshrouded in long black robes; their heads bear square black caps with tassels dangling down. Slowly they file in the door and take places in front seats. Shoulder to shoulder they sit, quietly, meditatively. This is the end of the line. No, rather, it is as passing through a threshold in life. It is a launching out into the world, the leaving of the

gymnasium to go out onto the playing field. One figure seems quite alone in the midst of many. He seems to be watching through half-closed eyes, peering, listening intently . . .

Wasn't it just a few weeks ago that he heard the bell ringing sharply and clearly on a crisp morning? Through the window he could see trees whose leaves betrayed the end of summer and the approach of fall. October 1, 1952. School again. Crowds of new faces, bright and smiling . . . groups of old ones, intermingling, chatting, talking . . . many voices joined together singing hymns of praise to God in Miller Chapel . . .

Thomas A. Ewing will graduate this June after having served as Student Body President of the Seminary. He is a graduate of Princeton University.

many feet climbing the steps of Stuart Hall . . . stairs and hallways teeming and buzzing with the steady murmur of voices . . . knowledge standing personified on raised platforms behind closed doors . . .

Times of fellowship . . . faculty and students meeting each other and talking together in the Campus Center . . . the missionary tea . . . special music in Miller Chapel . . . recitals in the auditorium . . . sitting cross-legged around the television set in the lounge . . . horses running up and down stairs in old movies . . . the Snack Bar and "cool" music on Thursday evenings . . .

Special occasions . . . trustees walking in businesslike fashion around the campus . . . the dedication of the new Campus Center . . . the "family" gathering for the seminary picture . . . visits to the Church Boards . . . all working together to send money to a Korean orphanage, to Lebanon and to the Brazilian Church for its own National Missions . . .

New areas of responsibility . . . students working together with administration and faculty in running the Campus Center . . . Honor System receiving study and revision . . . always hoping for more honor and less system . . . new parking space to relieve the campus of congestion . . . no signs of that wrecker yet . . .

Numerous activities . . . football games vying with approaching darkness . . . tennis in the middle of the day . . . the ring of voices on the softball diamond . . . recreation in the Campus Center . . . "allemande left with the old left hand" . . .

Preparing for the future . . . serious moments . . . long hours on term papers . . . many lights burning at late hours . . . coffee and "No-doz" . . . incessant clack-

ing of typewriters . . . lines of concentration bent over blue-books in examination rooms . . . Spiritual preparation . . . retreats in the mountains . . . the Day of Prayer . . . prayer meetings . . . Billy Graham discussing evangelism with the members of the "family" . . . Stone lectures shedding light on the Old Testament . . . Convocation Day with its message of power for life.

The World around . . . election of a new President with hope for new standards of decency in government and lasting peace in the world . . . the end of a regime in Russia and the beginning of a new rule . . . increased atomic development . . . more fighting and deaths in Korea . . . the exchange of wounded prisoners . . . unrest in the Near East . . . but everywhere, work, faith, hope . . .

Spring coming . . . snow drops . . . daffodils . . . magnolia blossoms bursting . . . dogwoods flowering . . . the grass springing forth fresh and new . . . new sod . . . concrete sidewalks being poured . . . the fresh smell of new mown grass . . . trustees returning to the campus . . . long hours at the books on sunny afternoons . . . examinations . . . ordination preparations . . . graduation . . . a final look behind before the march ahead . . . to the right, a black-robed figure . . . to the left, another . . . in front . . . behind . . . together we march ahead . . . three years behind . . . three years of memories, of learning, of friendship, of appreciation, and of maturing . . . three years of increasing conviction that what we are doing is the most important thing in the world.

Now, lines of black figures . . . a roll of parchment . . . a few words . . . music . . . the figures filing out, into the highways and biways of the world, onto the road . . .

Looking Ahead

By Henry W. Heaps

As president of the student body for the coming year, I have been asked to make a few comments as we look ahead here on the Princeton Seminary Campus.

What I have to say is in no way to be considered an "I predict" article, but merely an expression of some of my fondest hopes and aspirations, which I trust are shared by others, as we look forward to 1953-54.

If a Christian Community with all its implications can ever become a living reality, it should be realized on a

Henry W. Heaps is a Middler at the Seminary and was elected Student Body President for the coming year. He is a graduate of Maryville College.

theological campus. This is the goal that we should press on to achieve. Granted, the increasing size of our seminary family makes this goal even more difficult to attain, yet it is by no means impossible. Legislation by the Student Council cannot bring about this bond of unity and love which we share in Christ. It will only come through individual initiative and practice. If we do not live and move and have our being as a Christian family here, can we ever expect to lead others into this experience when we become active ministers?

Those of us who plan to return should resolve to use every opportunity to instill in the new members of our seminary family a sense of "belonging" and of common

purpose. This will give us a keener awareness of the real meaning of Christian fellowship.

The spirit of community should be fostered in all areas of our campus life. In the Campus Center especially there should be real effort to understand new personalities as we meet and mix with them. The awareness of our "special calling" should flavor our attitudes and actions in regard to the use of the various facilities in the Campus Center. It is imperative that the close cooperation exhibited this year between the Student Council and the Campus Center Committee be continued.

Let us look forward to making the Day of Prayer a more dynamic influence in the life of our campus. This can happen only by personal preparation and personal participation. It should be a day when all of us individually and corporately offer unto God our prayers in faith, thus making each of us more receptive to the will and power of God through Christ our Lord.

We should anticipate the adoption of a more adequate honor system. There is also a strong possibility that a

student directory, containing the names and pictures of our entire seminary family — students, faculty, administrative officers, and maintenance crew — will be ready for distribution next fall. This would be a tremendous asset in enabling us to get better acquainted with each other. In the coming year, we should seek a more meaningful relationship between students and faculty through an improved Faculty Advisor System.

It is the purpose of those on the Student Council to be at the service of the student body in all areas of our campus life. We shall endeavor to make the objectives that are expressed in Article II of our Student Association Constitution the guide posts for our purpose and program.

However, it will not be our purpose to rest on past tradition, as great as it has been, nor shall we boast of past accomplishments. Rather, let us each resolve as we look ahead, not only in the Student Council, but in the entire Seminary Family, to place ourselves at God's disposal that He may lead us into larger areas for greater service and deeper commitment.

Screwtape, 1953

By Robert A. Morrison

My Dear Sludgump:

Your latest report from that little Presbyterian Seminary in New Jersey was most disturbing. Can it be that they are actually becoming unified in their new Campus Center? I thought that your writing your doctor's thesis on the Presbyterian schism of 1837-38 would certainly qualify you as an effective wedge-driver among mere theological students. This set-back at Princeton is shaping up as our worst blunder in the Church Discord Department since our complete mess of things at Amsterdam in 1948.

True, you made a fairly decent start. Your work was quite commendable in complaints about the food, the Treasurer's office (a Loos-ing proposition as far as the students were concerned), and the miserable inconveniences of running an obstacle course to put their coats downstairs. You also had them well in hand on deserting that lounge until someone slipped the TV set over on you. But now the murmurs are disappearing, and the frictions are being patched up. Bungler!

Your one hope lies in the subtle features of that Campus Center. If you can put their minds on the food or the TV or the physical aspects of the building, or let them be tremendously absorbed with their studies or analyzing the

curriculum, you may yet win the day. Many of those Princeton rebels do not realize the importance of relationships to their fellow students. They have no idea that some of their Seminary-mates are lonesome or without any solid friendships. Keep them that way. Steer them clear of a social concern, or else get them so wrapped up in discussing communism or labor unions or humanitarian causes that they forget that social problems exist on their own campus. But if they do start in placing others ahead of their own interests, contact me at once — you are in hotter water than you will be in if the Enemy's Son returns as he threatened.

I have learned that next fall their Student Council and Campus Center Committee plan to introduce some changes to help students become better acquainted. Block all attempts to orient the juniors or to let seniors and middlers give a genuine Christian welcome to incoming students. When their leaders introduce slight variations in dining room procedure next fall to promote fellowship, appoint someone to raise the cry "regimentation," preferably an individual who cannot see the distinction between regimentation and organized efficiency. A good corps of grumblers, placed at strategic spots throughout the Seminary, will also prove a great boon. Lack of sleep, lack of girl friends — anything you can do that will produce irritability and griping — will bring quick commendation from this office.

Robert A. Morrison is a Middler at the Seminary and a graduate of the University of California. He has served on the Campus Center Committee this year and will serve again next year.

And above all, keep them out of those blasted dormitory prayer meetings. Prayer will be the death of us yet.

Yours for a successful harvest next year,
SCREWTAPE

P.S. My nephew Wormwood sends his affectionate regards, and promises that he will keep this correspondence out of the hands of that wretched C. S. Lewis.

Risking Maturity

By Richard A. Couch

To many of us it is always a source of great encouragement to notice the genuine unity which is possible at Princeton not because of an enforced conformity but because of a common allegiance to Christ. At first glance it might seem foolish that no attempt is made by the Church or by the Seminary to guarantee the orthodoxy and true piety of the student body. But we have discovered a much more healthy kind of unity. We have discovered that as we each seek honestly to strengthen our own allegiance to Christ that we are drawn closer to each other and enabled to benefit from each other's experiences. In the process we all lose some excess baggage, we all "rub-off" on each other, and we come to a fuller appreciation of the central thrust of the Gospel. The unity thus achieved is far more durable than any which might have been imposed. It is the unity not of the corral but of the trail, a oneness forged in the process of following, of seeking, of committing.

To believe in the possibility of such a unity and to allow the freedom within which it can grow is admittedly to take a risk. But is this risk not essential to genuine Christian maturity? Can a man ever attain "to the measure of the stature of the fulness of Christ" unless he is granted the complete freedom to choose for himself, governed only by a passion for reality and truth and freed from the necessity of always keeping one eye on what is considered orthodox? We believe that the conviction regarding the validity of the risk of freedom is very close to the heart of Protestantism and that we must be on our guard for any area in which a "failure of nerve" causes us to retreat from this adventure.

Recently a foreign student told me that he never ceased to be amazed at what he considered to be the basic difference between British and American education. In America one struggles through four years of college in a varied but frequently harassing routine, meeting deadlines, preparing for quizzes, fulfilling requirements. And in the end he is not necessarily well-educated at all. In England, it appears, one goes to a university, attends lectures at will, does amazingly little formal work, spends a most disproportionate amount of time chatting over a cup of tea! And with unusual

regularity one comes out of it all reasonably well-educated and capable of mature and responsible thinking. In the atmosphere of leisure for serious thinking and discussion, of freedom from requirements and freedom to pursue personal interests fully, they appear to have discovered the secret of real education.

One wonders if at this point the British educator, no doubt without any conscious reference to Christian reasons for running the risk of freedom, is not actually much more aware of the necessity of that risk than we are. In any case, his system clearly embodies that realization more than the American system. It strikes us as regrettable that this unfavorable comparison holds true just as much for theological seminaries as for American secular education. If it is possible in a secular setting to develop true character by encouraging free inquiry and leisurely discussion, how much more ought it to be possible in a theological seminary, where people have already discovered the rich fruits born of the freedom to pursue one's individual allegiance? Where ought people to be more capable of making a wise use of freedom than in an institution where they profess to cherish "the glorious liberty of the children of God?" That such a favorable atmosphere does not exist at Princeton is, we feel, an indication that in this area we betray a "failure of nerve" with regard to our own Protestant insight into the "sublime risk" of freedom.

Some of us look back over three years to observe rather penitently that after all relatively little of our time has been spent in serious personal inquiry. Frequently we were so busy congratulating ourselves for having actually completed all the assigned readings, that the necessity for reflection, discussion and decision did not occur to us. Most of the time we were so occupied with digging up answers to questions we had never asked, that we never got around to asking questions of our own. In the rush of meeting deadlines and doing daily assignments, we found that the leisure essential to genuine education went out the window. We were led painstakingly through a curriculum designed to provide us with all the information we needed, but the maturity achieved through individual search for truth was never fully realized. It was clearly easier to let someone else make all the decisions, but some of us found ourselves longing for the last years of college, when we had actually become excited by problems and

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THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"

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had felt free to pursue them thoroughly and creatively on our own.

Neither space nor the author's competence permits a discussion of the details of curriculum that are involved here. But, as relevant as such matters are, they are not the crux of the problem. The really crucial questions to be answered are these: How much value do we as Christian students attach to this kind of maturity? How important is it to us, after all, to become mature, responsible and committed thinkers? Do we honestly prefer the security of the vocational school, where one is simply "put through the ropes" and qualified for service? Or are we prepared to take the risk and the responsibility of a genuine liberal education?

These are questions which the faculty cannot answer for us. But if we felt as a community that the freedom within which we have been able to achieve genuine spiritual unity was truly worth extending to all areas of our community life, then the answers to these questions would be clear to us all. If we were to run the risk of extending this freedom, the results might well be astonishing. We might discover we had created an atmosphere of mutual trust and sincere inquisitiveness which we had not thought possible. We would no doubt find people beginning to ask questions maturely rather than pre-maturely. We would come to regard informal discussion not as prey on valuable study time but as an essential and coveted way of clarifying our ideas in the give and take with others. It would become less and less necessary in every area of our common life to guarantee acceptable conduct by handing down rules. And although some might show indiscretion and abuse the

EDITORIAL:

Number five completes volume three of "The Princeton Seminary" and a two year revival under the present editor. Rather than burden our readers with reminiscences, complaints or expressions of enthusiasm, we have chosen to put Dick Couch's article in the editorial position of this issue. His reflections represent the conclusions that many of us have reached this far along the educational path to the ministry.

We wish also to express our sincere appreciation to the many students who have contributed to "The Seminary." Without the patient and constructive work of authors, critics, typists, and circulation staff the publication of our paper could not have continued.

Finally, we wish to recognize the excellent contribution made this year by Jack Crossley, the associate editor, who has had the chief responsibility for editing this issue.

To the Editor:

May I say a word about a recent comment on some remarks of mine on theology and the hymnal? I take the teacher's pleasure in having stirred some thought even when it disagrees with my own. But I must say that your writer seems to have misunderstood me at one point, or perhaps I misunderstood him. 1. I do not advocate a sentimental approach to hymnography. 2. My answer, which "must be rejected," is just the same as your writer's, basically: namely that hymns which clearly cut across our actual Christian beliefs have no place in the hymnal. On particular hymns judgments will differ, as mine do from most of your writer's. I never heard "Sing and Smile and Pray" (though I think it sounds like a good idea); but as for Jacob's ladder, to say that "Sinner, do you love my Jesus?" and "If you love him, why not serve him?" is silly and stupid, or that the song in general is in a spirit of "vanity," is a misunderstanding. Also I devoutly hope that the editors of the new hymnal will be enough like the editors of the Psalms to retain such hymns as "America the Beautiful." When the Presbyterian church shuts out of its hymnal prayers for our native land, I shall worship at some other church. As for "Faith of Our Fathers," since it is found in most Protestant hymnals, it is clear that a Protestant can read it in a sense different from what the writer meant. We do the same thing with "Lead, Kindly Light," which was written by a man for whom the Roman church was the light. It takes all kinds of people to write a hymnal, for all kinds will use it.

Sincerely,

Kenneth J. Foreman

The Louisville Presbyterian Seminary

freedom, this would be the calculated risk of Christian maturity.

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Liturgy in Worship

By Carl D. Reimers

Recently the new editions of the *Book of Common Worship* were installed in Miller Chapel. All of us are familiar with the book as a minister's aid, yet few of us have had an opportunity to use the book as was intended by the General Assembly — on a congregational level. During the year we should be careful to observe and judge the advantages and disadvantages of "set forms" in worship.

Frequent articles in "Presbyterian Life" and various ecumenical reports show that the consideration is not peculiarly local, but that all branches of the Reformed tradition are making similar investigations. Within the last fifteen years the major Presbyterian General Assemblies have appointed committees to study the worship of the Church and to make recommendations. The findings of the committees have resulted in the publication of a number of service books. For instance, the Church of Scotland's *Book of Common Order*, the Church of South Africa's *Service Book and Ordinal*, and the Evangelical and Reformed Church's *Book of Worship*. Soon after our own revised book was authorized, the Presbyterian Church, U. S., adopted it also. But why has there been this concern over worship? And why has the result been a movement to restore the historic liturgies?

Two reasons can be given: 1) The concern has arisen from a renewed interest in Theology and Biblical studies, which naturally carried over into worship because of the organic relationship existing between them, and 2) A realization that the worship in our churches in many instances has been impoverished in form and content, but more especially in congregational participation. As seminary students we are aware of the validity of the

first reason, and moving on the assumption that the second is a valid charge, we still must answer why the trend has been liturgical.

The lingering influence of the Puritan period on our Church practically has rendered the word "liturgy" taboo. To the uninformed, a "liturgically-minded" man is one who is ready to outline a complicated order of service which will require endless ceremonial on the part of his friends, then force them to use it. To those who are antagonistic, liturgics connotes "pomp and ceremony," as they like to call it; and those who are interested in the art of worship are labeled externalists, formalists; they are accused of being unevangelical and interested only in spending large sums of money for coats of many colors! If that is the true nature of liturgical worship, rather than an abuse of it, we are justified in asking why a tradition always insistent on liberty is taking steps to abolish it by promoting the historic liturgies.

On the other hand, if the "liturgist" pointed a critical finger at us, could we show him what true freedom of worship is as exemplified in an average Presbyterian order? Examination shows that the minister has unhampered freedom, but his congregation is not afforded the same pleasure. For instance, it is not reasonable to assume that a congregation whose active and vocal role in worship is restricted to singing three hymns, the Doxology, and saying the Lord's Prayer is enjoying freedom! But if we look further, we will see that the communicant's freedom is invaded deeper: he is not permitted vocally to join in confessing his sins and praying his prayers of thanksgiving, but is forced to give intellectual assent to the words of his minister. One might even go so far as to enquire whether the Reformed pastor is not functioning as a priest in such prayers? Is the universal priesthood of all believers inapplicable to public worship?

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Despite the insistence on freedom, worship in the Reformed tradition frequently has been little more than Roman sacerdotalism, for the worshipper's part in the service has been to watch and listen to a performance by the minister. In other words, worship has been reduced to a silent responsive exercise of the intellect, rather than the response of the whole man. Our worship habits are analogous to a college fellow who goes to a football game, sees his team play an exciting, close, and winning game yet sits back quietly to "think" about it all. Our behavior in worship is as abnormal as that of this hypothetical fellow. This is not to imply that there should be "mumblin'" by everyone; it is to say that the need is for a common vehicle with which we act "decently and in order."

Realizing that corporate participation was the weak point in Presbyterian worship, the General Assembly's committee looked for an expression that would adequately fill our need. They found that the true nature of the historic liturgies is to furnish evangelical form and content as well as to increase congregational participation. Their solution is no new innovation, rather it is a restoration of the practice and heritage of the early church and the church of the Reformation.

As exemplified in the *Book of Common Worship* the advantages of using the historic liturgies are these:

1) *Corporate participation*: This goal is insured by the use of unison and responsive prayers and readings. "Common Worship" is the appropriate title because all are expected to share it in common. The minister then *presides* at the people's worship, he does not perform it for them. The man sitting in the pew loses his individual identity when he unites with the others who are present and when, as one in spirit and in voice, they worship. The significance of World-Wide Communion Sunday is in the fact that we all are sitting together about His table, so as a community of believers on a smaller scale we feel the corporate nature of Christianity. "Each in his own way" is a phrase applicable to private devotions, not to the public worship of God.

2) *Biblical Content*: The great truths of the Christian faith are presented in every service. The five morning and evening orders and especially the two orders for the celebration of the Lord's Supper have as their objective one thing: to prepare men for an encounter with God through worship. This is best achieved by reminding us of the facts of man's sinful nature, his helpless condition, and the only way of salvation — the unmerited grace of God in Christ. Not the sermon alone, but every part of

the service must contribute its share towards this end. Recognizing the power of Scripture to call men to God, the liturgies are primarily Biblical. Lessons from the Old and New Testament, Scriptural calls to prayer and offering, responses of praise like the ninety-fifth and hundredth Psalms, and the great New Testament hymns found in St. Luke's Gospel are a few evidences that the Bible is the central source of material.

3) *Traditional Content*: Closely related to the Biblical matter is that derived from the Ancient Church. For instance, the Apostles' Creed, the Nicene Creed, the *Te Deum Laudamus*, and the ancient eucharistic prayers all serve to link the worship of today with that of yesterday. Luther, Calvin, and Knox did not despise the confessions of faith and prayers of the Early Church: to the contrary, they did their best to reinstate them as meaningful aids of devotion. A study of Calvin's *Strasbourg* and *Genevan* liturgies and Knox's *Book of Common Order* of 1564 reveals that they were very conscious of the gems of the Catholic tradition. As the survival of these ancient orders testify, they have made men aware of God's abiding presence yesterday, and they are no less effective today when they are rightly used.

Like all things with which man is connected, there is an evil side too. Actually, there are two dangers of which to beware. First, liturgy must never be taken to an extreme by compelling its use. There are cultural and psychological patterns which of necessity must be taken into consideration. Any violation of them results in a failure to accomplish the purpose. If the use of the historic liturgies constitutes a barrier rather than an aid, they are worthless. The genius of Presbyterianism over Anglicanism has been a recognition of this fact. Second, liturgy must never become an end in itself. This is the most imminent danger because man constantly tries to reduce God to tangibles. Liturgy does not save, nor does an absence of it. It exists to provide an opportunity for individuals to share a common worship that is vital, active, and vocal.

Calvin and Knox wholeheartedly supported the liturgical service and used it themselves, yet they were cognizant of the immense value of free prayer. Because of their mixture of the two forms, historically the Reformed tradition has been semi-liturgical. Both have their function and place in public worship and their difference is not qualitative when they are used properly.

Liturgical movements, as such, are of no value to the Church; but there is great value in a genuine endeavor to enrich worship, that it might enable men to praise God better.

Wives and the Seminary By Halleine Morrison

There is a large group of people at Princeton Seminary who are not formally enrolled in the curriculum and yet who have a vital interest in the life of the community. Upon this group the Seminary can and does make a great impact. I refer to the wives of the students — a group

comprising approximately one-third of the whole seminary family. Few of them are able even to audit classes, for most of them work or have families which they cannot leave. And yet the majority are very much interested in the theological, educational, and spiritual atmosphere

provided here. Because of their interest and because their active participation in seminary life is restricted by their jobs—whether at home, school, office, or laboratory—their position in the seminary family is unique. But despite restrictions these wives of future ministers have an opportunity which confronts them, perhaps as never before, with Jesus Christ and his plan for their lives.

Many areas of seminary life afford experiences which the wife may share with her husband. Most important of these is of course her participation with him in deepened spiritual insights and in a growing knowledge of the church and the field into which God has called them to serve. Services in Miller Chapel, for example, are an excellent means whereby the wife may become better acquainted with the content and implications of the gospel in whose light she and her husband will live and minister. "Open house" in faculty homes offers the student wife the chance to meet the faculty members and their wives. A number of wives accept Dr. Jones' invitation to join the Seminary Mixed Chorus and not only have the rich experience of singing the great music of the Christian tradition, but also begin new friendships with students and students' wives. Those wives who live on campus (in North, South, or Hodge Halls) join together within their dormitories for a fellowship of study and prayer. It is often in these smaller groups that the closest and deepest friendships are made. Because the advantages of the small groups have not heretofore been readily accessible to those wives who do not live on campus, those who live off campus may find these advantages offered to them in a series of activities for off-campus couples which is to be held in the Campus Center this year for the first time.

But the primary organization which attempts to co-ordinate all the efforts of wives to find their place in the seminary community is the Student Wives' Fellowship. This group had its beginnings around the fireplace at Springdale in 1936, and found a sympathetic sponsor in Mrs. Mackay, who inherited the sponsorship from her predecessor, Mrs. J. Ross Stevenson. Her counsel and hospitality are still very much present, but as the number of wives has increased it has become necessary to move from the hearthside into several rooms, filling it seems every available chair in the house.

Each spring an executive committee is elected whose purpose it is to plan and carry out the year's program, a program which consists of social events, study groups, lectures on varied subjects and clinics in the most practical problems of being a minister's wife. The program of the fellowship has, therefore, a threefold character: spiritual, cultural, and social.

Worship, Bible study, and the rich exchange of personal problems and experiences in the Christian faith fulfill this threefold purpose. Dr. Mackay arranges with

Halleine Morrison is the President of the Student Wives' Fellowship; she is a graduate of the University of California at Berkeley and resides among us as the wife of Bob Morrison, a senior in the Seminary.

the faculty for a series of Bible studies, the topics being chosen by the wives themselves. In recent years the studies have presented surveys of separate books of the Old and New Testaments, with occasional concentration upon selected "favorite chapters" of the Bible. This year the series resembles a course in doctrinal theology, with forthcoming lectures on the Christian view of God, Christ, the Holy Spirit, Faith, Salvation, and Prayer.

But all of the meetings do not deal with theological matters. Last year, for instance, Mr. Beeners offered a helpful series on "How You Can Help Your Husband with Speech." And this year in the practical line a new study group has been organized to investigate more thoroughly the work of women in the church. Those interested in this subject are uniting in a venture with women of the school of Christian Education, not only for the purpose of sharing ideas and gaining information, but also in order to experience together and at first hand the problems and the joys which are present in a women's organization similar to that which they will soon encounter in the church, and which they will be expected to help and to advise. Through study groups and ventures such as these, the wives come to see more clearly the responsibilities of the minister's wife, and each becomes equipped to help her husband in many phases of his work.

Princeton, New Jersey, encompasses many cultural types and levels, and not least among the institutions of Princeton in its diversity of members is the Seminary. Members of the Student Wives' Fellowship are privileged, along with their husbands and other students, to meet some of the great minds and spirits of our day—missionaries from far-away places; theologians whose influence is felt wherever the church is; students who come from many states and nations, possessing diverse denominational and cultural backgrounds. And although the wives do not have this privilege to the same extent as others in the community, nevertheless it is sufficient to give them some of the cultural growth that the community as a whole receives.

Student wives would just naturally enjoy meeting and being with each other if for no other reason than to have fellowship with others in the same "predicament." At the beginning of each year the wives of middler and senior students try to call on every new student wife to welcome her to the Student Wives' Fellowship and to introduce her to the various activities wherein wives may grow in the spiritual and social aspects of the seminary life. Several occasions each year are planned which are primarily social get-togethers, and which often include the husbands as "guests."

Thus the Princeton Seminary student's wife has a rare privilege—that of being a part of a great Christian community, with all its advantages and responsibilities. It is a privilege which will be appreciated even more as time passes and the wife finds herself in the place where God has directed her husband and herself. Because of the enriching experiences here, wives are drawn closer to their husbands, to their church, to their Lord.

KHAKIS, KIMONOS, AND THE MORNING CALM

By James M. Campbell

A two months tour of Japan and Korea is not sufficient to make anyone an authority on the problems of the Far East. But there were inescapable impressions for those of us in the Seminary Choir fortunate enough to make such a tour. Perhaps they are impressions more superficial than astute, and yet they should be recounted. What were they?

Japan — a people thriving and industrious, working miracles of reconstruction, in eight years raising the desolate rubble that was Hiroshima into a great new city; tilling every inch of soil on their four mountainous islands, wasting nothing lest they starve. But they are 85 million people in an area the size of California, on land rugged with mountains — 85 million and nowhere to go. They must spread out. Where they will go is up to the United Nations; how they will go is, in a real way, up to the Church, for the Japanese are a people with a vacuum in their hearts that is fast being refilled with the spirit of Shintoist nationalism.

The Christian Church in Japan is infinitesimal. It needs less philosophical discussion, fewer missionary English teachers, and more preaching of the Gospel in the fishing villages and the crowded industrial centers. We did find evangelism of a sort when in Tokyo we sang at a great youth rally. Able Japanese preachers and pastors were present, but they played only a minor role. The main attractions were thoroughly American, from flashy necktie to trombone duet. Everything that was spoken had to be translated. The meeting did not impress me as being what it means to become involved and identified with a people for the sake of the Gospel. There is some good work being done, however. In one town just outside an Army camp on Hokkaido we found a Christian Church that was making a valiant struggle in the face of the fact that most of the townspeople were prostitutes and in the face of the bitterness that always accompanies mass prostitution.

In Japan a weak United Church and strong independent groups make for a discordant situation all too familiar among Christians. The fate of the Church in Japan seems to lie in the hope that Christian workers may go — remembering that Americanism and Christianity are hardly the same thing — and let themselves be placed under the authority of the indigenous churches, giving themselves completely to that great people and to the proclamation

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of Jesus Christ as Lord of all: Lord of the individual, Lord of the Church, Lord of the body politic.

Korea — Land of the Morning Calm; dirty little beggar children fighting over a section of an orange; the expressionless face of a mother nursing her pot-bellied baby in a railroad station; orphan children violently singing "Onward Christian Soldiers"; Pusan, great port-city of the south, teeming with refugees. It is as if someone had taken Korea and shaken it and everything had settled in the bottom. There we found the Tabitha Home for Widows and Orphans, clean, busy, its "Budweiser roof" of beer cans and tacks providing comic relief in a city of tragedy. And everywhere the incessant cry of little boy vendors, "Ice cake-ee, ice cake-ee!" — the name for the popsicles no American was allowed to eat.

On the other hand, there are verdant valleys, green and tillable, waiting to be farmed peacefully; and hills and woods and lakes. 250 miles north of Pusan is the bomb-gutted capital city of Seoul. The faces of her citizens give a touch of irony to the scribbles on walls and fences that read "Unification!" "Push to the Yalu!"

In the inland city of Taegu were two R.O.K. Army hospitals. The wounded lay on bedrolls, row-by-row on the floor, looking for all the world like something out of the Crimean War; young kids, their arms in dirty bandages, their fingers black. Stony faces did not betray the surprise they must have felt, for they heard, not the bark of commands, but twenty-three Americans singing to them.

In contrast to its status in Japan, Christianity is strong in otherwise religionless Korea. The Korean church is ardent in worship and toughened by the times. Many eulogies have been written of her courage. But what are her needs?

The indigenous church has able men and now seems in need of more native control and less imported church dominance. She needs greater assistance in the areas of technical aid, vocational training, and agricultural instruction, that she may have not only the New Life, but also the abundant life. Perhaps then the Korean Church may find the unity which on the political level the whole nation so sorely desires.

The Army — Everywhere, the Army. We were impressed by the stories of the kindness of GI's: their unselfish help to Korean refugees, their presents and concern for the kids at Christmas, their heroic efforts among the flood-stricken Japanese on Kyushu and southern Honshu; and when a Japanese baby waddled out into the road, contrary to the ways of many conquerors our Army trucks would stop.

Impressive in another way was the barbarism that

moves with any army, and that in many cases moves unchecked except for the witness of the Church — or for the demands of military discipline. The total situation raised the question, What is the Church's task here? And it pointed to the urgency, if not the imperative, of a term in the chaplaincy for many of us. We saw what a chaplain could be: he can go where the men are, or he can sit around the Officer's Club playing the self-conscious "hail-fellow." There is a need for dedicated men in the chaplaincy, a need which must be met.

On the most prosaic level this two-month tour was field work. Hebrew and theology and church history are real; they are made real for us here on this campus. But on that tour the scope of human suffering and the reality of the need for the preaching of the Gospel of Reconciliation hit us hard. This was field work — to stand on a wooden platform north of the 38th Parallel and tell a bunch of GI's sitting on ammunition boxes with M-1's in their

hands why you are a Christian and why you are going to be a preacher; or sit by a bedside and try to bring Church and home to a boy with no arm.

Many times we wanted to back out. We did not want to make our little speeches and we wanted to be popular. Then it was that Dr. Jones' peculiar courage showed itself; he would have no watering down of what we had to sing and say, even when we were billed as "Free Stage Show Before the Movie!" — or when as a result of mis-advertisement a popcorn-munching crowd expected Japanese dancing girls instead of "A Mighty Fortress is Our God." And yet what we had to offer brought a response from the men that stirred and humbled us, and one that oftentimes shamed us, for in our hearts we knew that we had done little to deserve their thanks and praise. With God's help cowardice did not rule the day, and everywhere we could we gave our full program — the music and the message of the Church.

Charles Williams: A Brief Survey

By Kenneth R. Mitchell

*When Charles Williams and death met, it was death that
changed for me, rather than Williams. — C. S. LEWIS*

Upon reading any one of the novels of Charles Williams, the average reader would probably envision the author as a withdrawn aesthete, living in an atmosphere of incense and esoterica. Charles Williams, however, was an executive. To be sure, he was an executive in a publishing house (Oxford), but an executive nevertheless.

Williams' friends were famous names in England. Frequently, there were informal meetings in an Oxford pub, or in the rooms of C. S. Lewis, where Williams, Lewis, Dorothy Sayers, W. H. Auden, T. S. Eliot and others spent pleasant evenings reading their own works to each other.

When the Oxford University Press moved from London to Oxford during the early years of World War II, Williams went with it. He was soon prevailed upon to lecture English at Oxford, and was extremely popular with the students. An active churchman, Williams preached occasionally in the churches of Oxford. His friendship with Lewis grew, and the two influenced each other greatly. Quite suddenly, after a supposedly minor operation, Williams died.

Picture then, a publishing house executive, a lecturer in English, an expert in Church History, a poet, a writer of fantastic novels, an authority on witchcraft and an

expositor of Arthurian legends. This is all one man—Charles Williams.

It is necessary, in order to understand William's scope, to enumerate rather quickly his works. They comprise two books of poetry, *The Region of the Summer Stars* and *Taliessin through Logres*, epic poems dealing with the Arthurian legend; five works of non-fiction: *The English Poetic Mind*, *Witchcraft*, *The Figure of Beatrice*, a masterful study of Dante, *He Came Down from Heaven*, and *Descent of the Dove*, a history of the Holy Spirit within the Church; and seven novels.

The last mentioned are doubtless Williams' crowning achievement. Possibly the earliest novel was *The Place of the Lion*, an account of the appearance of the archetypes of all animals in modern civilization. *War in Heaven* tells the story of what happens when the Holy Grail and its guardian, Prester John, turn up in present-day England. *Many Dimensions*, regarded as somewhat of a sequel to *War in Heaven*, recounts the adventures of one Sir Giles Tumulty in his selfish attempt to keep to himself a jewel from the crown of Solomon which has the powers of the word YHWH. *The Greater Trumps* tells of a mysterious pack of fortune-telling cards endowed with supernatural power. *Shadows of Ecstasy* is perhaps the most fantastic Williams novel. In it an evil, ageless ascetic leads a horde of animistic Africans in an attack upon Europe, and nearly succeeds. *All Hallows Eve*, one of Williams' greatest works, deals with a figure whom many regard as Williams' conception of the Antichrist, who is finally

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defeated not by a miraculous power, but by the power of Love. Finally there is Williams' final novel, *Descent into Hell*, in which the hero, Lawrence Wentworth, chooses for himself Hell, "here and hereafter."

Perhaps the most striking theme in all the novels is the impingement of the supernatural upon the natural, or of the merging of the two, as in *All Hallows Eve*. To Williams, nothing is impinging or merging, there is no distinction between the natural and supernatural world, but the two are one. Therefore it is not surprising that some people see both worlds quite clearly, while others see only one, either supernatural or natural. If our minds must keep the two worlds apart, let us admit that Williams breaks down completely any barriers that were between them. One is only mildly surprised to meet Prester John in England, in *War in Heaven*; one is only slightly confused when the natural London and the supernatural London merge completely in *All Hallows Eve*. The confusion arises because we cannot help feeling that they are two, and Williams suddenly shows us that they are one, and that "breakthrough" is a very common phenomenon.

Less evidently characteristic of Williams' work as a whole is the doctrine of substituted love. This doctrine can be discovered in any one of the author's seven novels, but it is explicit only in *Descent into Hell*. The heroine, Pauline Anstruther, has for several years been haunted by an image of herself which follows and occasionally chases her. At the beginning of the novel the image is becoming more persistent, and her fear of it is more than she can bear. Upon meeting Peter Stanhope, who seems sympathetic and sincere, she blurts out her story, half ashamed at its seeming absurdity. Stanhope, however, does not think that her predicament is incredible or silly, and offers to help her. He tells her to be afraid no more, for he will take her fear upon himself; by the power of his imagination he will substitute himself in her place. When Pauline next faces herself and experiences no fear, she calls Stanhope on the telephone to thank him. Refusing her thanks he replies, "I have only done for you what someone else did for me." He then informs her that because she has had her burden lifted by another, she must do the same for others. And she does.

This kind of thing may strike the reader as fantastic—at first. But if we have been enjoined to "bear one another's burdens," why should we restrict our understanding of this injunction to physical burdens? Williams is here suggesting that we can go beyond what is ordinarily considered as social service, to a profound alleviation of the anxieties, sorrows and fears which undermine the spiritual well-being of all humanity.

The question may be asked, are Williams' works merely esoteric, designed only for those with the necessary background to read them? Are they, perhaps, too mystic? Is there any real value to be gained from reading Williams? T. S. Eliot claims that they are good reading, "say on a train journey, or an air flight for which one buys a novel from a bookstall, perhaps without even noticing the name

of the author." In point of fact, the novels move rapidly, and Williams has a magnificent talent for describing scenes without losing the action. Sometimes the scenes are the action. He can describe an earth-shaking storm, a horrible seance with oneself, and a chase across country with equal aplomb.

What do you think?

The SEMINARIAN is your paper. That it may more truly represent the diverse elements of the seminary we, the staff, will welcome any suggestions, opinions, and criticisms which you may have of this and other issues. If there is some position which you feel is not being represented or some group of students not being appealed to by the articles, please address a letter to the editor or see either him or the associate editor. If there is a subject you wish to have written, either write an article and give it to the editor or else express your wish so that the article may be written by someone else. We will appreciate your help and interest.

The SEMINARIAN will generally not, this year at least, devote an issue to one theme, since such an issue might have appeal for only a limited segment of the student body; for example, last year's issue on theology and drama was much appreciated by some, not at all by others. We feel that each of us should take an interest in all phases of life, but we recognize that such an interest must grow gradually, and that therefore it will be better to keep from having large doses at one time.

One final word about symbolism. Williams neither abounds in it nor does he use it merely for effect. Manasseh, for example, is the name of one who wishes the world to be forgotten. On the lighter side, there is the sour publisher, Gregory Persimmons, and the woman who knows all, Sybil. One feels that for Williams, crowds are a symbol of evil, and conversely, aloneness a symbol of good. The greatest symbolism is, however, in the men and objects which form the centers of power in the novels; e.g., the Grail, the Jewel, the cards, etc. mentioned above.

But above all, there shines through the books a kind and gentle man, with a witty tongue and a quick pen, whose good humor governs his works. His theology is not a universal theology; it is unashamedly "high church," and influenced by Plato. There will be disagreements. But there will be the sense of a man who lived close to God, and saw the world as a place where angels walked with men constantly.

Opening Doors: An Editorial

By Wm. Harold Hunter

The speeches are over, everyone has been made aware of what we are trying to do, the talk seems for the present at least to have subsided. But do we have a Christian community at Princeton? Is seminary life different this year from last, or for that matter different from life in other seminaries or church colleges? Why was all the talk necessary in the first place? Can we not assume that wherever Christian men and women are gathered together that there will be among them a Christian community?

These questions may have occurred to you — they have to me. But because they have occurred we cannot ignore them; we owe it to ourselves and to Princeton to answer them as best we can. Let us begin at the beginning, partly because it seems logical to do so and partly because everyone seems to want to begin somewhere else. Those who have been involved from the first in the working out of the document "On Belonging to Princeton as a Christian Community" (hereafter referred to as "Document") have not felt it necessary for their own understanding to retrace their work to its reasons for being — perhaps they are right. But we who have not been aware of the problems which made the effort and its resultant document advisable in the seminary situation — we might do well to ask why the whole thing has come about.

Can we not assume that wherever Christian men and women are gathered together there will there exist a Christian community? To make this assumption is to ignore several matters. First, are we all Christians merely because we are in this seminary — and if we are, is our maturity in the New Life equal? Second, if we are all fully mature Christians, is it therefore inevitable that we will be able to live together in community? And, as a matter of interest, what do we mean by "community"? The kind of community which I have understood we are seeking is the kind that allows a maximum of individuality in every member and a minimum of conflict between members and groups. To use an illustration already overworked, it is to be like a great symphony orchestra, in which men of great and diverse gifts and virtuositities contribute their separate geniuses to the creation of a harmony and movement greater than any one of them could create by himself. There are those who cannot play instruments at all; they turn pages, or set up chairs, or operate the lights. But all of them work towards the moment when the orchestra begins to play; and all become in that moment the creatures of Beethoven, committed to

Beethoven as Toscanini reveals him. This metaphor is not completely applicable to the community which we seek, and perhaps it has been pushed too far here; but it is nevertheless richly suggestive. And it points to one of the facts which gave rise to the Document — that precisely because we are individuals (and in fact there is more diversity in this seminary than in most communities) we could not find community (**harmony**, as distinct from **proximity**) except for the recognition of our creaturehood under God and our common allegiance to Jesus Christ. Hence section I of the Document.

It is because we are individuals, and individuals whose sinful selves prevent their perfect submission to the mind of Jesus Christ and thus create discords which endanger community — it is because we are sinful individuals that we must deal with the problems which gave rise to section II of the Document.

This section states that "our Campus Center, our dormitories, and our campus functions are the concrete expression of our common life only in so far as we make them such. Those barriers which tend to be associated with rooms, halls, dormitories, eating-tables, geographical areas, race, and theological orientation should be eliminated." This statement certainly does not mean to suggest that there are no differences among us, although there is in the entire Document no recognition of the fact that differences do exist, and that we should be glad they do. Though not stated, it has been, I hope, assumed. The problem is, then, what is the distinction between a barrier (which we wish to break down) and a difference (which is a sign of life and health)? There are at least two conditions under which a difference becomes a barrier. It is evident that a difference becomes a barrier when it is exaggerated. But to only a slightly lesser extent is it true that a difference becomes a barrier when it is minimized. Those who, in their sincerity to improve race relations, maintain that there is no difference between the Negro and the white man are guilty of ignoring certain facts. There are many and important differences in the cultural and psychological backgrounds which have made the modern white man and the modern Negro. Not to realize this, not to understand the differences and their contribution to the total make-up of the individual results in a failure to accept another person for what he really is. To minimize the differences is to have with another person a fellowship based only upon the least common denominator, and thus to miss out on tremendous possibilities for

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mutual enrichment. But, however short such a fellowship falls of true Christian fellowship, it is certainly better than no fellowship at all, which is what exists when we exaggerate the differences, as the proponents of White Supremacy have done in their attempts to show that because the Negro is different from themselves he is therefore inferior.

But let us ask ourselves what we in our situation here can do to keep our individual and group differences from becoming barriers. With a risk of oversimplifying this extremely complex problem, I should like to suggest that the answer lies in our developing **openness**. Being human, each one of us is more closed-minded than he is aware; and this closed-mindedness is really the greatest barrier there is, for it creates most of the others. It stubbornly refuses to admit that some position other than its own might be right, and thus it is the basic manifestation of pride. But we are all aware that closed-mindedness is one of the chief problems of humanity. What are we to do about it?

The truth is that we are all aware that closed-mindedness is a great problem, but too few of us remind ourselves constantly that **we** are guilty of the sin. I am completely aware that you are closed-minded, but I conveniently forget that I am. Consequently I exhaust my energies trying to batter down the barriers you have raised and ignore those I myself have put up. We very seldom, if ever, succeed in destroying the other person's barriers; why do we not concentrate our efforts on our own?

Opening doors begins at home. When Jesus con-

demned the Pharisees and said that he had not come to them with his gospel, he was not closing the door upon them. He was merely recognizing the fact that **they** had closed the door upon **him** by their pride and self-sufficiency. They were, in their own opinion, righteous—what need had they of a Savior? We all are Pharisees in this regard.

The principle of breaking down the barriers we ourselves set up is applicable, too, in the area of criticism of others. Many students have been concerned about the part of the Document which suggests that members of the community are to feel it their duty to "correct attitudes, practices, happenings in the community which violate the norm of the community's life." Calvin, in Book IV, chapter twelve of the INSTITUTES deals with this matter as one of the main functions of the church; the church to the present has not seen fit to follow Calvin in his emphasis on discipline within the body of Christ. Should we criticize, or feel it our duty to criticize, other members of the community? In light of what has been said about concentrating on our own guilt and our own barriers, what right have I, for example, to tell you how you violate or fall short of the norm? Of course, I have no right unless I am ready to get rid of every mote I am aware of in my own eye; and not unless I make every effort to find motes in my eye of which I am unaware; and not unless I am willing and eager to have you point out to me what I am unable to find. But once we arrive at receptivity, at openness—if you will, at repentance—then it is not our **right** but our **duty** to help each other in the problems of Christian living. It is our duty, not because we must help others arrive at a better integrated, more harmonious Christian life—though we must rejoice if that comes. It is our duty because in doing so we contribute to the proper functioning of the community as a whole.

Criticism is not always an enjoyable thing, although when two friends offer assistance to one another in mutual love and trust, in frankness and openness, it may become enjoyable in the sense that it truly deepens the friendship into the richest of associations. But it must always be employed with the greatest tact, with the utmost humility, with willingness to forgive and be forgiven, and with a deep desire to prepare oneself and one's friends for the task of living together for the glory of God.

In a sense there is Christian community here, but in the sense of being fully consummated the community has not yet been arrived at. We will probably never arrive at it in our lifetime. In truth it is not something at which we arrive, but something which arrives at us, when we are prepared for it. This is our task, the preparation to receive the Christian community, here at Princeton. Whether our preparation is accomplished depends on you and me.

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THE CHURCH IN CITY AND INDUSTRY

By David B. Lowry

I said: "Let me walk in the fields."

He said: "No, walk in the town."

I said: "There are no flowers there."

He said: "No flowers, but a crown."

I said: "But the skies are black;

There is nothing but noise and din."

And He wept as He sent me back——

"There is more," He said; "there is sin."

— George MacDonald

What is it like to work in a factory? to live in a tenement? How do industrial workers think and feel and behave? What sort of impact is our Church making upon the people and the problems of industrial society? Am I personally obligated to serve in this field? Seeking answers to such questions, forty-three students from ten seminaries gathered in Chicago last June to take part in Ministers-in-Industry. This summer program of the Presbyterian Institute of Industrial Relations has three basic themes—industry, the city, and the Church. These themes and the complex relations among them are the subject matter of a carefully planned educational experience. Dean Marshal Scott blends theory, practice, and group dynamics into a pattern designed to give each participant the maximum return on his eleven-week investment.

THE LABOR MOVEMENT

A good way to describe Ministers-in-Industry is to show how we dealt with a few specific subjects. Under the general theme of industry, for example, we learned a great deal about the labor union movement. Most of

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us had firsthand contacts with unionism as it operated day-by-day in the plants where we worked. Some attended union meetings, and one group was nearly involved in a strike. Through conversation and questions, and by being alert for chance comments, we were able to gain an idea of workers' attitudes toward their unions. On the whole they felt the union was a necessary safeguard for their rights and interests, but this police function was about all the union meant to them. The burdens of the organization were always carried by a small group of leaders, with the great majority quite apathetic until a contract or major dispute came along.

Meanwhile, we were learning about the labor movement through seminars held three evenings a week. In an historical sketch of the American movement, its great leaders and early struggles, Dean Scott gave us a new insight into the emotional coloration of unionism today. Two excellent sessions were spent on the fascinating horse-trade which goes by the name of collective bargaining. We heard representatives of unions as diverse as the CIO United Automobile Workers, the independent Brotherhood of Railway and Steamship Clerks, and the AFL Amalgamated Meat Cutters. One evening six men from the industrial relations staff of American Can

Company gave us some of their views on unionism. All speakers were open for questions, which often led to remarks that were more revealing than the prepared talks.

RACE RELATIONS

Group discussions, both large and small, both scheduled and informal, were a vital part of the program. Especially rewarding was an evening when we broke up into groups of about ten to consider these topics: What is a fair day's work? What is the ethical responsibility of the worker in an open shop? What are the motivations for work? Each man brought to these discussions his insights from the job, the speakers, his reading and general knowledge. We pooled the experiences of those working in union, non-union, and open shops; those working in large and small plants; those on production lines and in work gangs.

No consideration of the American city can avoid the key problem of race relations. At McCormick Seminary we were living right next to an island of Mexican immigrants in a hostile sea of older inhabitants. Most of our plants employed white and Negro workers in an integrated pattern, which afforded opportunities to observe racial tensions and adjustments. The official attitude of management and union spokesmen at our seminars was invariably recognition of complete equality in employment and upgrading, in union membership and office-holding. The comments and deep prejudices of individuals at work, however, frequently belied this rosy picture. Chicago's race problem has been intensified by the influx of thousands of southern whites and Negroes during and since World War II.

What we were observing in the neighborhood, on the bus, and at the factory was projected onto the larger picture of the whole city by the director of the official Chicago Commission on Human Relations. He stressed housing as the crucial aspect of the problem of race relations. We learned how the boundaries of the Negro ghetto are slowly extended through the pattern of "block-busting," violent white resistance, police protection, and white desertion of the area. The big winners in this set-up are a few real estate dealers who buy cheap from the whites who are running and sell high to the Negroes coming in. One of the major aims and most difficult tasks of the Commission on Human Relations is to convince older residents to stay and live in an integrated community.

While conducting a religious census in the neighborhood of Third Presbyterian Church, our group received an object lesson in the pattern just described. On an apparently peaceful Sunday afternoon a policeman was sitting on the porch of a house where the first Negro family had just moved in. Already visible were three "For Sale" signs on the nearest properties. The minister of Third Church, a recent McCormick graduate who had attended Ministers-in-Industry, was trying to convince his parishioners not to run. Earlier in the summer a group bus tour of the city, with running commentary by Dean

Scott, gave us some concrete impressions of the overall racial pattern.

EFFECTIVE EVANGELISM

As for the Church itself, we felt that effective evangelism in the urban industrial community was the most urgent need. As individual working men we attended worship services ranging from the Roman Catholic mass to Pentecostal meetings. From what we knew of our fellow workers, their hopes and fears, and their religious attitudes we tried to imagine their reactions to what went on in Church. Our conclusion was that, with notable exceptions, the message being proclaimed in the name of Christ was largely irrelevant to the life and thought of the average worker. This conclusion was supported by the generally weak attendance of men at the services.

Several different approaches to evangelism were represented in our evening seminars by alumni of Ministers-in-Industry and others active in industrial areas. An unorthodox approach is that of a minister in Kalamazoo who during the week works in a plant and acts as informal pastor to the men. He found that his contacts at work were often easier and more fruitful than those in the parish. The Rev. Archie Hargraves, who participated in the East Harlem Protestant Parish and started a similar group project on Chicago's west side, pointed out that effective evangelism must be built upon a foundation of good will. This means that the Church must identify itself with the needs and struggles of the people it is attempting to reach. He also discussed the organization of apartment and block groups as a means of evangelism.

The problems of evangelism and possible solutions to them were the most frequent topics of informal discussion during the summer. We began to appreciate the difficulties of translating the Gospel into relevant concepts and language without sacrificing its essential content or compromising its "offensive" nature. Recognizing the minister's limitations of time and energy in the face of thousands of unchurched people on his doorstep, we talked much about the merits and techniques of lay evangelism. As the summer wore on we began to realize how much evangelistic thinking is bound to patterns evolved in a rural society. For example, the concept of steady growth by means of a cycle of cradle-to-grave organizations and services is admirably suited to the settled rural parish. But when the population moves at the rate of twenty-two per cent a year, which is only average in our cities, it is time to do some fresh thinking on evangelistic methods.

The labor movement, race relations, and effective evangelism are only three out of a great number of subjects considered by Ministers-in-Industry. The total impact of this practical, educational, group experience was tremendous. Many of us came away dedicated to this frontier of the Church; all gained a new understanding of our society and a new awareness of our task as ministers to this generation.

TWO VIEWS OF VISITATION EVANGELISM

One of the central tasks of the Christian Church is evangelism. No one of us, I hope, will dispute this fact. But there is wide disagreement on the methods of evangelism which will best carry the true gospel to mankind. This disagreement was manifested when the Student Council was asked to accept or reject an invitation to participate in a program of visitation evangelism in a North Philadelphia area. The Student Council voted to reject the invitation but turned it over to the Field Work office. Planning is now underway for the participation of seminary students in the program. But

our thinking about methods of evangelism must not be restricted to special times and groups. The SEMINARIAN hopes to stimulate its readers to a new examination of one type of evangelism through two articles which we have asked students to write. The delay of the distribution of this issue until the second term has been necessitated because of some conflict from term papers and final exams, which prevented the writing of the articles in time for printing in December. We hope the delay has been justified.

—THE EDITOR

On the One Hand . . .

By T. Paul Verghese

Evangelism has always been in bad odor with modern intellectuals, both Christian and non-Christian. The charges against evangelism are usually the charges against the mass evangelist. They are mainly three. First, the primary appeal of the mass evangelist is to the emotions, often at the cost of suppressing the mind. Second, he preaches a capricious God, who sits in judgment in his three-story universe, consigning those who are 'cleansed by the blood of the Lamb' to the floor upstairs where all the plush furniture is, and the rest to the basement floor where the blazing furnace is. Such a God can be no relative of the God and Father of our Lord Jesus Christ. Thirdly, his supreme goal is to get a man to cross the line of 'salvation' and not to commit himself to a life of discipleship.

The unfortunate thing is that evangelism is nearly always associated with such sensationalism and professionalism. Ever since the Christian faith went through the purifying influence of the Enlightenment, there have been three main types of Christianity, the revivalistic, the churchly, and the liberal. Their *summa bona* are Salvation by Grace, an authentic Episcopate, and the Good Society, respectively. A large majority of Christians felt that they had to belong to one or other of these camps.

In our day, with the Barthian resurgence of an evangelical theology, it has become fashionable to say that the proclamation of the word of God is the central act

of the Christian church. The Kerygma is recognised as the essence of the faith by all, including the re-constructed liberals, with the possible exception of extreme High Churchmen and die-hard Social Gospellers. On the whole, evangelicalism is coming into its own.

The *practice* of this doctrine, however, is still a moot question. Evangelicalism is all right. But Evangelism continues to be in bad odor.

In seminary today, many of us are facing a choice that is related to this issue. A group of nine Presbyterian churches in the Philadelphia area have asked us to help them in a visitation evangelism program in their locality. The Student Council voted against its taking responsibility for this project. The Field Work office has taken up the invitation, and organization for the project is in process.

Why did the Student Council, though with a very narrow majority, reject the invitation? Why should the Field Work office take up the project?

Usually, the following arguments are brought against the program.

First, the theology of identification demands that visitation evangelism should be carried on by the people in the local situation, and not by "experts" imported from a seminary outside of it. Secondly, the very method of visitation evangelism is wrong in principle. The Christian layman who has been talking to his neighbor about everything but Jesus Christ all through the year, has no right to turn up at his house one day to witness to him about Jesus Christ. Thirdly, the student is in the seminary to learn, and not to do someone else's "dirty work" for him.

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The present writer recognizes the first two objections as crucial. But they have to be qualified, in order to apply them to our situation.

First, the theology of identification. Evangelism is the task of the local church. Will not seminary students be looked upon as outsiders?

There are three things to be said. In the first place, this objection would apply to all projects of the Seminary—gospel teams, choir engagements, and supply preaching. A seminary student can do absolutely no Christian work without violating this principle, because such work takes him out of the community in which he lives. In the second place, this is a metropolitan area to which we are invited, where nearly anyone is an “outsider” to a visited home. Lack of community at any deep level makes the theology of identification a practical impossibility in any urban-industrial context. The participant students will be living in the homes of the community for the six days of the visitation. This leads to a possibility of nearly as much identification as in the case of the local layman who lives ten blocks away from the visited home. In the third place, lack of identification is not to be used in our time as an excuse for evading responsibility. The isolation that inevitably springs from our twentieth century patterns of social organization can only be broken down by a conscious attempt to do so. There is no use talking too much about identification without recognizing that we are not fully identified with members of our own seminary community, not to speak of the community on our sister campus across the street. In situations where there are serious limitations on the possibility of identification, the approach of the witness should pave the way for identification. If no other business takes us to them, the urge to witness should drive us to seek avenues of communication.

The theology of identification is one of the greatest and most fruitful insights of a modern theology of missions. It is the key to evangelism. There is no mistaking that fact. But let us not misuse it as an excuse to run away from opportunities.

The second objection concerning home visitation as an evangelistic method also springs from the theology of identification. Here is the typical case. A and B have been commuting together to Philadelphia on the 8:21 suburban for three years now. Together they have discussed crime, politics, war, weather, and everything else under the sun, but never once has A spoken to B about Christ. In fact A has never given B reason to suspect that he is a Christian. How can A now go and visit B in his home and witness to him about Jesus Christ? The utter artificiality of such an approach is at once transparent.

This is a serious objection. In a case like this, the result might be that B completely rebels against the Christian faith.

Two things, however, remain to be said. In the first place, the picture is immoderately overdrawn. The layman

who is participating in the visitation evangelism program is rarely going to the house of someone whom he has known for years. In many cases, the visitation will be the first occasion when A and B get to know each other at close range. The warm atmosphere of the home enlivens the situation. The person to whom the witness is made is not nervous, because he is in the security of his own home. The nervousness of the witnessing person will soon be overcome by the intimacy of the home situation. There need not be any artificiality if one goes about it in a natural, normal way. In the second place, the very reason why A has not been able to witness to B is the fact that evangelism is in bad odor with most educated people. It is because of a socially conditioned initial inertia that he is unable to broach the subject of Christ in a casual conversation. The only place where he will be able to overcome this inertia is in a programmatic situation, where the discipline overcomes the initial unwillingness, and the witness soon discovers that witnessing is not as offensive as he once thought it was. In fact he is likely to discover the tremendous power with which God can use a few words of his mouth to transform the life of another. This perennial miracle of witnessing explains the fact that in scores of recorded cases, participating in a visitation evangelism program has helped a previously mute Christian to become spontaneously vocal in his witnessing throughout the rest of his life.

The objection is real. Artificiality can ruin the effectiveness of witness. But in the situation before us, the danger of artificiality is too small when compared with the positive advantages of the program.

The third objection—that a student has come to seminary to spend his time in academic learning only—is of very little consequence. The present writer's experience as a ‘lay minister’ for the last six years has convinced him that few people learn very much about the Christian life until they have been in practical situations where problems are raised. Most of the students who were in the Somerville visitation program of two years ago will admit that whatever may be the criticism of the program itself, participation in it has tended to make their whole later seminary training more meaningful. It is an essential part of one's seminary training. That is why the Field Work office has taken this up.

On the positive side, we anticipate the following results from this project.

One, in the will of God, He may be gracious to use our efforts to reconcile men to Himself through Christ Jesus. If only one person's hostility to God is broken down, it is worth the effort.

Two, this campaign is likely to vitalize these churches. They are launching this program in anticipation of our assistance and encouragement. If we had not agreed to go, it is doubtful whether they would have gone ahead with the arrangements. But we are not doing somebody else's “dirty work.” This is not a strange community. Several of our students work or have worked in these churches. Several of the participant ministers are grad-

uates of our seminary. The community of Christ recognizes no middle walls of partition between Philadelphia and Princeton. They have asked for help and we can help.

Three, the project may lead participant students to a new and more real understanding of the problems of the

church and of witnessing. This worthwhile practical experience can make their whole seminary program much more meaningful and relevant.

These are the considerations that have led the present writer to lend his full support to the project.

And on the Other . . .

By Thomas W. Gillespie

When the Student Council recently declined an invitation from several Presbyterian pastors to sponsor jointly a visitation evangelism program in suburban Philadelphia, the question of the nature of the Church's evangelistic ministry, and the diversity of student opinion, was pointed up afresh.

Since the invitation *was* accepted later by the Student Outreach Committee, under the auspices of the Field Work Office, a consideration of this question, its problems and implications, seems to be in order for the sake of clarity.

From the first it must be emphasized that the issue is not one of objectives, but one of strategy. It is agreed that the Church, if it is to fulfill its God-given commission and ministry, must declare Jesus Christ and herald the Kingdom of God to non-Christians with the view of winning them to His Lordship and including them in the fellowship of the redemptive community. Thus the question is not, Are we to evangelize? It is, rather, How are we to evangelize? In a word, it is a problem of technique.

That there should be a difference of opinion over this matter is not alarming, but rather to be expected. Throughout its history the Church has discovered and used many "methods" of evangelism, none of which can claim exclusive New Testament authorization. In fact, it would be foolish to try to found our modern evangelistic methodology entirely upon some one or more isolated incidents from the record of Scripture. For we could, doubtlessly, find "proof text" sanction for any number of ways of propagating the gospel. It would appear that if we are to take seriously this aspect of our ministry, our methods must be derived from a careful consideration of the meaning of the Incarnation itself.

Therefore, it is not lack of vision that has prompted criticism of this proposed program, but a difference of perspective. In order that there might be a sharing of points of view, and in hope that there will be mutual understanding, the following considerations are submitted.

The ministry of the Church may be characterized as

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a ministry of reconciliation. As such it includes at least two fundamental responsibilities which are complementary and intrinsic to the whole. One is what the Apostle Paul called "beseeching" men and women to be reconciled to God (2 Cor. 5:20). Here the Church presents the Open Door to the Christian experience to the world, and urges people to enter. This half of our responsibility is fulfilled when individuals respond in faith and begin to live the reconciled life. The other takes up where evangelism leaves off: the Church now is responsible for the growth of the individual. He is to be nurtured unto "mature manhood" (Eph. 4:13).

The important thing to note here is that this ministry is directed towards, and is carried out in behalf of, people. It deals with individuals who share in a common involvement in disobedience to God, yet whose personal involvement is always particular and peculiar to each. Since it is our task to introduce them into a new relationship with the Personal and Living God, Who is relevant to individual problems and needs, it is imperative that both evangelism and Christian nurture be personal and individual in the deepest sense possible. This means that as the Church of Jesus Christ, we must so relate ourselves to people, and so identify ourselves with their situations, that there naturally develops a genuine mutual understanding and openness between us. For when people open up to us when they feel they are able to trust us with their problem, then real understanding is possible and the gospel can be presented in a relevant way. It is at this point that we truly become ministers of Jesus Christ and not merely "medicine men" peddling our "divine remedy" to the masses. Thus *personal evangelism*, in the context of the actual life situation, is in closest harmony with the meaning of the Incarnation.

What then are we to say about the relation of evangelism to "programs" or "campaigns"? In the first place, by implication, they are an admission that the Church has failed, and is failing, in its task of developing mature Christians—Christians who are spontaneously motivated to, and capable of, carrying on a daily witness to Jesus Christ in the context of their actual everyday life and relationships. This does not mean that we are all to go out and "button-hole" everyone we meet, but rather that Christians are to be equipped with such an understanding of their faith, and possessed with such a devotion to Christ, that they are available to their neighbor in his

need. And if this were being done on a large enough scale there would be no need for such sporadic "commando" operations as evangelism "campaigns." The whole life and ministry of the Church would be a real ministry, and not an occasional "good-will drive." No longer would it be periodically necessary to "crank up" some program designed to get the job done in a week.

In the second place, programs tend to become artificial, and often impersonal. They assume that a given mass of people is to be reached at the same time and in basically the same way. There is little room for the gospel to be presented contextually, little time for a genuine personal identification with the situation, and little chance for a real relatedness between the evangelist and the neighbor. And so the gospel of a Living God who reconciles individual people unto Himself and who opens up for them a whole new world of relationships is presented in a broad, general way, through the medium of a super-imposed program. The curse of all such approaches to evangelism is the inevitable impersonalism and artificiality that results.

It may be argued that visitation evangelism escapes this dilemma by providing a "home situation" in which the Christian witness is given. But since when does a knock on the door so relate two or more people in such a way that there is a genuine openness between them? If we are actually interested in bringing men and women into a living and meaningful faith relationship with God through Jesus Christ, how can we expect to do this in the course of one short home visitation? This may be a means if we are intoxicated by the desire for "decision cards"; but it is hardly the way to make our faith relevant.

This does not mean that the Church is to crawl into its shell and wait for people to come knocking at our door. Obviously there are times where there is a known need and where a personal relationship has been established in the course of daily living, when a visit by Church representatives may be fruitful. But when we assume that this is the way and the time to reach a whole area, are we not presuming upon the Holy Spirit?

To be sure, there has been enough "success" in such enterprises that the label of "the will of God" is applied to any and all of a like nature. But is this not due to the ability of the Spirit to work in spite of our techniques, rather than because of them? Yet even this effectiveness cannot hide the fact that there is a desperate need for a better way—a way that will allow for the maximum opportunity for the Spirit to reveal Jesus Christ to those outside of his fellowship. We must not settle for anything less than the personal, spontaneous, responsible, and contextual witness of the layman in his daily life. For he is potentially the most effective evangelist because he lives and works with the people. If the Church, through its ministry of the Word and Sacraments, can make him aware of his opportunity and responsibility to evangelize, and so equip him with an understanding of

his faith that he need not be ashamed to speak out and minister to his neighbor, then we will realize a maximum evangelistic effort.

This brings us to one last thought: What is the relation of the seminary student to any given area in which he neither works nor lives? The obvious answer is that he has none. And any "quickie" attempt to establish one for the sake of a program only heightens the artificiality of the whole approach. Only in original missionary work, where there is no established Christian Church in a community, is there a reason for sending outsiders into the situation. But even there the missionary is expected to live and work in the new community, to identify himself with its problems and with its people. But what is the excuse for calling in outsiders where the Church is established and functioning? Is it not an admission of what we have been saying all along, that the Church is not meeting the need of the community through the individual members of the congregation? Does this not reveal the actual impotency of the local church to assume and carry out its own responsibility? And further, is it not an admission of the popular myth that only the minister *can* and *should* evangelize?

If our concern for the world is at such a fever pitch during these short years of preparation that we feel we must serve in the actual work of the Church now, would not the student assistantship in a local congregation be a more effective and responsible way than "hit and run" gospel teams and evangelism programs. There may be more excitement and glory in the latter, but the real work of the Church will always be done by the settled ministry that stays around to pick up the pieces after the visiting "firemen" leave.

Yet even student assistantships are not the answer. For to be effective in the parish much time is needed. And time is of the essence to the student who takes seriously his preparation for future years of service. In reality we cannot do full justice to both. Whichever one we emphasize the other suffers, and we are right back where we started.

We must face up to the fundamental problem of the Church's evangelistic ministry, viz., that the job must be done by the layman in the context of his personal relationships. Our task, as the teaching elders of the congregations, will be to see that this is accomplished. It will be no easy task. But we must not sacrifice this ideal for a more immediate and easier method. And we must so prepare ourselves that we will be equipped to lead the people into an effective ministry of reconciliation.

In the last analysis, each of us will have to decide for himself whether or not the proposed program in Philadelphia is the will of God for us. For those who feel that it is, let it be remembered that it will not solve the fundamental problem. And for those who feel that it is not, there is still the task of evangelism before them.

Robes, Relics, and Justification by Faith

By Jesse Christman

The past few months have witnessed the release of two notable films dealing with religious subjects. One, *The Robe*, is the work of a major Hollywood company, and the other, *Martin Luther*, has been produced by The Lutheran Church Productions in conjunction with a professional production company. As men and women concerned with making the gospel of Jesus Christ relevant to all people, we may well examine these two films to see how effectively they deal with their religious themes. It might be said that neither of the films was produced to convert men. Rather, one proposes to present a religious story in dramatic form, and the other to dramatize a period of history centering around a great religious figure. Any comparison must deal with their adequacy in handling religious subjects.

The Robe takes a novel by one of the best known representatives of romantic Christian liberalism, and gives it the full Hollywood treatment. One imagines that the formula for this film must have read something like this: to a basic ingredient of wide appeal, i.e. religion, add a large portion of romantic sub-plot, mix in a touch of sex, scenery and violence, blend this with the largest possible screen and as much color as the audience can take. Shake well! The mixture is far from smooth.

The Robe, in spite of the fact that it portrays Jesus' last hours and crucifixion, manages to achieve little in the way of genuine religious appeal. Its theme revolves around something very reminiscent of the relic worship which is dealt with so effectively in *Martin Luther*. The robe which Christ wore to Calvary and for which the Roman soldiers gambled, comes to have a mystical significance. The aura which this robe gives off seems to overpower mortal men and even to rob them of their sanity. Once this garment has done its wonderful work the stage is set for a division of the cast into the heroes and the villains. The action then takes on a character which closely resembles a "B" Western, with all its elements: the chase of the stage coach by the bad men, the hero against the villain in hand to hand combat for the lives of the simple villagers, even the rescue of one of the leading protagonists (bare-chested Vic Mature) from the prison of the Anti-Christ (personified by the emperor) by his outnumbered but dauntless friends. The story ends with the heroic couple walking bravely away into the sunset to face their death with smiles on their faces. It would seem that Hollywood simply cannot allow a

picture, a religious one at least, to be marred by an unhappy ending.

This film suggests that Hollywood, by its very nature, is incapable of dealing with religion adequately. In recent years we have seen that it can handle realistic and naturalistic themes with adequacy and honesty when it wishes to do so, witness *The Death of a Salesman*, *A Streetcar Named Desire*, *Cry The Beloved Country*, and others; but it still continues to bumble and fumble when religion comes along. With religion it has a standard pattern, established by C. B. DeMille and guaranteed to produce good returns at the box office. Few departures from this pattern are risked. As far as religious or "Biblical" films are concerned the colorful and racy DeMille extravaganzas (*The King of Kings*, *The Sign of the Cross*, *Samson and Delilah*, *David and Bathsheba*) have set the standard, and any deviation from this standard is made at the company's peril. The screen play for *The Robe* was written by one of the industry's best writers, Philip Dunne (*How Green Was My Valley*, *Pinky*, etc.), but even he seems to have succumbed to the set pattern. (In his defense it may be said that the book from which he made his adaptation gave him little choice.)

Martin Luther, on the other hand, shows what technical excellence in production, combined with creative writing, can do with strong religious content. This is probably the first example of a genuinely religious movie and a real box office attraction. It is significant that many of Hollywood's best known producers steered shy of it and seemed unwilling to risk their reputations on such an uncertain and controversial film.

This movie is in black and white—a real draw-back when you are trying to attract a full house. It deals with justification by faith and the authority of the Bible—impossible elements for a box office hit. It has no big name stars, an almost complete absence of sex, and no physical violence. Further, the five sponsoring Lutheran Synods, including the extremely conservative Missouri Synod, judged it doctrinally sound. (This alone is one of the great achievements of our time). In addition the movie has even drawn praise from *The New Yorker*, which is no mean feat.

Martin Luther combines a technical and artistic excellence never before seen in Protestant movies, with a script so powerful and lucid that even the least theologically sophisticated are able to see the real issues between Luther and the Roman Church. The action follows Luther from the time he enters an Augustinian cloister until he succeeds in breaking the hold of the

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church and the Holy Roman Empire on the religious and political organization of his day. Unfolded on the screen are his struggles of soul to achieve the consciousness of salvation, together with his ultimate rejection of the Roman Catholic machinery which guaranteed this salvation. Effective blows are delivered in behalf of the authority of Scripture in the life of the Christian. Throughout, the actual words of Luther are used whenever possible, yet the dialogue is never stiffly stilted or

unnatural.

What shall we say of these two films? Shall we say that one fails where the other succeeds, or that one is false and the other true? All we can say is that each does what it was intended to do. One uses a semi-religious theme to produce a religious confection, in the interest of the box-office. The other takes the struggle of a man for the truth of God and dramatizes it in an unforgettable way, with a lasting message and great benefit.

Christ against Culture

By Richard A. Symes

In the margin of a Junior's term paper, a Teaching Fellow penciled: "You must never mention Jesus and John Dewey in the same sentence." This particular incident reflects a general attitude of indifference towards that knowledge which lies outside the specifically Christian framework. "Religious" (i.e. Christian) perspectives are regarded as being self-sufficient, and secular ideas, those which belong to the ages (*saeculae*), are treated with disdain, or at best, casual indifference. It is this type of thinking which reasons that since Christian Truth is Revealed Truth, whatever truth a sinful and misinformed world might come up with, is of no intrinsic value. Now that the Truth is ours, it might be argued, what need is there to concern ourselves with what can at best be partial truth, and at worst, foolishness and error? Thus secular wisdom becomes a luxury which dedicated Christians can ill afford. It is precisely the positing of this radical antithesis between what is considered the "sacred" and the "secular" that has wrought unmeasured havoc when the Church, confident it has Revealed Truth tucked safely under its arm, has tried to present its message to a skeptical, yet searching world.

Why is this so? It is so because the Church has overlooked two things. First, it has tended to identify what it has to say as the Church, with the Revelation of God in Christ. Granting fully that the last Word concerning God and Man has already been said, and that it has not been discovered but given in Love, and granting that the Word cannot be present apart from the fellowship of believers,—still, the Church has from these axioms, many times drawn false conclusions. The tacit assumption is that all that is said within the communion of the Church concerning its Revelation is also the final word. A second assumption, though not so pervasive as the first, is that all the Church says concerning that which lies beyond

the explicit area of the God-Man relationship is also the last word. The recantation of Galileo, the Veronese Inquisition and more recently, the Scopes trial, bear eloquent testimony to this assumption. The Church, representing the historical witness to the Revelation in Christ, by the aid of the Holy Spirit, is certainly the guardian of God's Revealed Truth. The Church, unfortunately, has not always had either the last or the best word to say in sacred and secular matters. This position of infallibility seems to us to be the most obvious in Roman Catholicism, but Protestants would do well to scrutinize the corresponding failure within their own tradition.

Protestant "biblicism" has been in large measure responsible for this "Christ against Culture" attitude. A prevailing notion which has come down from Protestant Scholasticism and Puritanism, has held that the Scriptures contain all truth, not only regarding what God has done for Man, but in reference to every subject about which the world has any notion. Thus, for some, the Bible would become the infallible textbook in history and science, in sociology and philosophy, even in art and music. The Bible, regarded not so much as the Word of God but the *words* of God, has said all that there is to say in every field of knowledge. With the rise of modern science in the seventeenth and eighteenth centuries, the Church drew its Scriptural sword to protect its message from the ravages of the newly created scientific Antichrist. In every case where the Church has opposed science in an attempt to discredit scientific views concerning the nature of the world, it has been badly beaten and limped away from the battle nursing its wounds with the balm of verbal inspiration. Gradually, in the face of increasing evidence, the Church has had to yield, embarrassingly, to the truth, gaining for itself the reputation of a reactionary, narrow-minded institution, concerned more with orthodoxy than with truth.

It might legitimately be objected: precisely what does the Christian faith have to learn from Culture? Any

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answer that can here be given must necessarily be only a hint, a mere indication, an allusion to what lies behind the answer to this question. Of course the full answer can only be found by personal acquaintance with our Cultural heritage, but a few suggestive remarks need to be made now. At the outset, Culture has taught and continues to teach the Christian faith the issues that Man is really interested in. Culture serves the invaluable function of revealing the true concern of Mankind, of pointing up those problems for which men are most intensely, even desperately interested in finding answers. The Church can never adequately deal with Man unless it first knows what are the specific interests and problems of Man. Secondly, an invaluable service has been rendered to Christianity by Culture's criticism of the Church and the traditional expressions of its beliefs. Honest criticism from outside the Church, far from demolishing the effectiveness of the Christian message, has served to call the Church back to its true mission and proclamation. The criticism of Culture which has seemed so devastating to the Church has, in effect, purified its witness and sharpened its appetite for truth. An earnest critique of traditional Christianity has never failed to provoke the Church into a profound rethinking and subsequent reworking of its beliefs, with the intent of making them more meaningful and relevant to the world. Not the least of Cultural values which has aided the Church are the answers which Culture has given to the problem of communication. Many times Culture has been closer than the Church to the realistic, Biblical view of Man, his capacities and limitations. One of the main thrusts of Culture has been the concern for communicating the truth, not to Abstract Man, but to men in given environments, encysted in layers of self-interest, prejudice and preconception. The realistic view of Man, which regards him as a product of his own age as well as an individual with free will, takes seriously the problem of communication. Part of the genius of Culture has been its flexibility, its ability to speak to all ages and all conditions of men. While keeping the *content* of its message, the kerygma, faithful to its historic Revelation, the Church can learn from Culture how to adapt the *form* of its message so that it is relevant and intelligible to all men everywhere. In all that has been said concerning the contributions of Culture to the Christian faith we must be careful to make a distinction. Culture can in no way change Revelation which is given once for all. Culture can, however, change the means by which the Church proclaims its Revelation to the world. There is a great deal of difference between "learning" from Culture and "learning and accepting as true" from Culture. It is one thing to merge our Christian faith, to synthesize it with a secular world view; it is quite another thing to use those Cultural instruments which make Christianity more relevant and meaningful without compromising its distinctive message.

The second thing that the Church has on occasion

overlooked is that when Man is looking for meaning, for truth, even for consolation, he does not want a professional word spoken to him, but an intensely personal one. At the risk of being misunderstood it would not be wrong to say a *human word*. When the Church says something to the world, it must be a man who says it, and he must say it as a real man, not as an official representative of official "Christendom." What the Church has to say, to be sure, is a Divine Word, a message which by grace has been given it. But it is a word that must be spoken by Man in his full Manhood, for only this is the language that the world knows. Nor is this disregarding the stumbling block—the scandal—the offense of the Gospel, which will always exist because of Man's sinful rejection of God's Truth. And never must that scandal be made less "scandalous" than it really is, by rounding off the sharper corners of the Christian kerygma. The point I wish to make is simply this. Christ, in His Incarnate life did not speak through a hollow tube or megaphone so that His voice would sound "ghostly" or "spiritual." "He spake as never man spake" because of what He said, not because of how He said it. The Church ought not to put on patriarchal whiskers nor speak through an echo chamber in order to deliver its message. The task of the Church is to unmask itself of its professional disguise and to confront the world as a fellowship of human beings with a personal message. Only when the Christian voice is most human can Divine Truth come through it most effectively.

Now, what does all this mean for us, theological students, buried in Barth and Brunner, Driver and Scott, Sweet and Walker, Stewart and Sangster? It means at least two important things. First, we must know the world thoroughly, we must literally be in "the thick of it." We must be aware that not only helpful and profound, but religiously significant things have been said by worldlings who have never set foot within a Christian Church. We must become conversant with those who have been cynically indifferent to the Church and with those who have launched the most brutal attacks upon Christianity. Students who intend to preach the Gospel ought to live for a time in the mind of a man to whom the Gospel has meant nothing, and who enjoyed the fact that it meant nothing. Furthermore, there is a vast field of men, "unordained apostles," who have never occupied a pulpit, were never called to a chair in Systematic Theology and never delivered a Gifford Lecture. The unique contribution of these men has been their fresh and constructive approach to problems of the Christian faith which a more formal theology has ignored or passed over superficially. So let us by all means read our theologians and homileticsians, and let us study our Biblical scholars. But let us also read the philosophers, the secular, materialistic philosophers, and let us read the esthetic poets, and the decadent novels and plays that shock our moral sensitivities. Let us hear some of the world's great "gospels": Marx, Freud, Darwin, Nietzsche,

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better equipped and more strongly stimulated to speak to and with the ages that have ridiculed the same God which we worship.

But, as ministers of His Word this is not enough; something else is required of us. When we speak to the world let us not do it in professional tones and with professional jargon. May our message always be distinctively Christian and never obviously ministerial. Let us witness to the Truth that has been revealed to us in Jesus Christ, but let us witness with virile and unflinching voices, so that the world will listen. We are, supposedly, theological students, but while continuing a life of intellectual pursuit and quest for Truth, let us keep that secret from the world. In our parish work then, will we speak concerning the Christian idea of love in terms of Nygren's *Agape and Eros*, or will we perhaps speak in terms of such writings as *Crime and Punishment* or *Cry the Beloved Country*? If our sermons are criticized from, say, a sociological point of view, will we answer: "That's because you don't have faith," or will we discuss the problems with our critics in an open and free discussion?

If Christ is placed against Culture and its genius, rather than over Culture as its Creator and Lord, then we His ministers, become so many Pilates, cynically asking, "What is truth?" If, however, we are willing to engage the world with "no holds barred," if we are willing to seek truth no matter where it leads, because we believe that only He is the Truth, then, God willing, the Gospel will be most effectively preached.

Dewey, Sartre, Voltaire, Ibsen, Rabelais and all the rest—and let us learn from them. If by doing this we lose our faith, we ought then to re-examine the nature of our faith. If we do not lose our faith, we will be left

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MARCH 1954

Gambling and Giving

By Conrad Massa

The hesitancy of most ministers to speak or write on the subject of money is understandable. All too often they see church members who were placid lambs throughout the annual congregational meeting, undisturbed by the pressing need for Sunday School teachers and youth leaders, and just as unmoved when the evangelistic program for the coming year was being discussed, suddenly become—in the corporate meeting—the watchdogs of the church, pouncing on every proposed expenditure as though it were a wolf in trustee's clothing. It is no secret that the corporate meeting is usually the most exciting part of the evening's proceedings—as if the minister's life needs this added excitement! Far be it from us to discourage such avid interest in any phase of the church's life. Nevertheless, there is a certain attitude which has become more and more prevalent in many of our churches and against which one feels a determined voice must be raised.

The attitude to which we refer is the attitude that Christian people *will not give* and *must*, therefore, be cajoled, wheedled, browbeat, and even "taken". One trembles at the use of such harsh terms in regard to many churches' means of raising funds, but then a rose by any other name. . . . And what else can be said of the chances, lotteries, penny-pitching, grabbags, and the hundred and one "games of skill" which have been devised or copied by the church "fund-raisers" in order to fleece the faithful. We refer, of course, to the bizarre bazaars which far outdraw, and have all but become a substitute for, the annual congregational meeting. At a local Council of Churches meeting in October in a certain large city, every church present announced the dates of its bazaar with the exception of one. That minister's announcement that they held no bazaar was greeted with expressions of "good for you" and "amen"

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reflecting at least the deep yearning of many there present. The problem seems to be centered mainly in the city churches where there is a large non-church-going population to be drawn into the bazaar with its Mardi Gras atmosphere.

There is no need, in this well informed Presbyterian Community, to go into the General Assembly's repeated pronouncements on gambling. Nor should there be any need to deal with the hypocritical nuances employed to justify any church's use of these basically unchristian means of raising funds. However, lest there be any doubt as to what basis one can use to judge between proper and improper practices, let this be a guide, as it is based on our General Assembly pronouncements on gambling. We may consider as gambling and as morally wrong anything which:

1. Promises something for nothing and, tacitly, nothing for something, thereby inciting wrong motives in many and stealing from others—even with their permission.
2. Would distribute goods by chance and not by merit, thereby undermining the Christian concept of the dignity of work.
3. Because of the above two points, has the possibility of causing the formation of a habit which can destroy the individual and his family and work to the detriment of the entire community.

Perhaps worst of all is the attitude on the part of many ministers that there is nothing to be done to reverse this trend toward resorting to the bazaar and its concomitant evils in order to get the financial backing for the work of the church. What can be done in a positive, constructive way? We offer the following suggestions for *any* church, large or small, whose minister sincerely wishes to rid himself and his church of the

practice of casting lots when they ought to be casting nets.

I. FIRM PREACHING:

We choose the term "firm" carefully. We have actually heard ministers do what they consider "speaking out" against this pernicious means of raising funds in the church by *bemoaning* and *bewailing* the fact that "such means" must (and mark the "must") be used to raise funds for the church; they usually say this—probably as a conscience soother—just before announcing the dates of the annual bazaar. By "firm preaching" we mean preaching that "lays it on the line." It is all well and good to speak in generalities every Sunday morning—but Jesus did not preach only generalities. "Whosoever looketh after a woman . . .," "whosoever is angry with his brother . . .," "ye love the chief seats . . .," "My house is the house of prayer, but ye have made it a den of thieves." Let us observe that there are over twenty parables in the Gospels which have to do with money. This is to say nothing of such instances as the rich man seeking eternal life and the widow and her mite. As we said earlier, the basic error is in the attitude that Christian people will not give. Let us not fool ourselves here; real Christian education is needed, but education will never make up for lack of true commitment. Preach to educate, and preach for commitment!

II. ADVENTUROUS FAITH:

Is it not time that we began treating our people as grownups? They know what it is to live on a budget; they know what money it takes to do a job. If the congregation accepts a budget at the budget meeting in November and then does not subscribe it in full, the trustees have every right in the world to put the alternatives to the congregation: shall we cut the budget to match the subscription, or shall we canvass again to increase the subscription? There are very few congregations which will want to cut the budget if it is a realistic one in the first place.

But here is where the minister too often gets panicky. What if they decide on the other alternative? What if they decide to cut his salary or his car allowance? How will it look in the "Minister's Year Book" if his church has a smaller budget this year than last; or worse still, what, if after everything, the church has a deficit? Will it not reflect on the minister? Yes, it may! Then face it brethren! Are your people as committed to Christ as you dream they are? Have your namby-pamby attempts at stewardship education really been your best efforts in this whole field? Time and again in parable the life-situation Jesus used a man's attitude toward his money as a real gauge of his consecration to God. The church canvass may be a real time of testing of the effectiveness of your ministry. It takes an adventurous faith on the part of people and pastor to launch the kind of program their church ought to have.

III. PRESBYTERIAL CONCERN:

As a presbyter each minister is to some degree responsible for what is going on in the churches of his

presbytery. Here is a sore point. What if a particular Session has voted to accept, as its own attitude, General Assembly's pronouncement on games of chance and the like, and then proceeds to permit (tacitly) organizations of its congregation to carry on such practices? When the minutes of the Session are reviewed by Presbytery's committee, and members of the committee *know* that this congregation does things contrary to the attitude expressed in the Session minutes, does not Presbytery have some obligation to point out to the Session that profession and practice should be brought into conformity one way or the other?

We reiterate that this is a difficult point. No minister would enjoy receiving such a suggestion; he wants no tampering in his church's internal affairs. But we are Presbyterian, not Congregational or Baptist, we have an *obligation* to our Presbytery and to Jesus Christ to see to it that no such blatant compromising of profession be permitted to exist in any particular church. It may be that the loving suggestion of Presbytery's committee is all that is needed to get the Session moving toward the elimination of such undesirable practices. We may so hope and pray.

IV. MINISTERIAL HONESTY:

Again the word has been chosen with care. We may have spoken about ministers being "mistaken" or "uninformed"—We choose to deal with their honesty. Many ministers are kept from taking a real stand on this whole question of gambling and money because their own attitude toward money is not all that it ought to be. No man can preach with certainty and power on any question when he has compromised the matter in his own heart.

Let us be very specific. There are students on this very campus who do not declare as income money received from supply preaching. This, they argue, is a "gift". If they have taken the trouble to go that far into the income tax law, they will have noted that this does not refer to "gifts received for services rendered." In the past three years the author has had opportunity to do a certain amount of supply preaching. Believe it or not, brethren, he has *never* received a "gift" from any church at which he did not first spend an hour leading in a service of worship. There is no question but that every dollar received, above necessary travel costs at least, is cold, hard income, no matter how warmly given and received. If waitresses and cab-drivers are obliged to record tips, can we ignore our fees and allowances? Here, as in everything, the Christian minister can give his most forceful witness by example. Is he covetous? Is he generous?

There are many—churches, people, pastors—who find themselves faced with this problem of gambling and of giving. What we need pray for is not to be endowed but to be *endued*—endued with the spirit of Him who gave the unspeakable Gift.

To Prospective Preachers

By Philip H. Young

Coming away from a book unread
In a stack undusted,
Coming from words never written
Never to be read,
Leave behind yourself
And commune with us
Here in this place,
Cloistered in a single mind.

For in this place
There is one accord
Beyond all accords,
Set apart from each by taste
And the grim truth that this must be.

Think a thought together
Share bread with common purpose
Be like us as we are like all
Know that one will rule here.

And, oh, my stomach
Grinds at the tune played,
But not being privileged
To pay the piper
I eat the commonest music.

Come and join and disappear
Where brother's love knows no bonds;
All things are done in that name.
We join to pray just one prayer,
Chant just one canticle,
Think just one thought,
Standing in a solid mass
Over a thousand year's freedom
And unnumbered souls.

Philip Young is from Bala-Cynwyd, Pennsylvania and graduated from the University of Pennsylvania. He is a middler in the seminary

Peace at Any Price?

By Robert Wesley Andrews

The Church and Press in America have reason to remember the first week of November, 1953. Both organized Christianity and major newspapers took notice of an announcement made by the Office of the Presbyterian General Assembly in Philadelphia. The laymen and ministers of the General Council had voted unanimously to issue "A Letter to Presbyterians Concerning the Present Situation in Our Country and in the World."

Journalists found a seldom preceded occasion to transfer the news of the Church from the obituary columns to Page One headlines. What marked this statement of Presbyterian leaders for exceptional coverage and commentary in the newspapers? The editors must have been amazed by the timeliness of the Letter. It was radically newsworthy that a responsible agency of the Christian Church declared itself on a real issue in American life at a strategic moment. Here was no instance in which a pronouncement of the Church was delayed by organizational red tape until the opportunity for effective testimony had been lost. Some of the newsmen probably were impressed by the fact that the Letter had gone beyond a familiar pattern of Christian "social" declarations which is satisfied to say, Thou shalt not drink or gamble, or play hookie from Church on Sunday. The Letter manifested a far more imaginative concept of Christian social action than this. If these qualities

Bob Andrews, a senior in the seminary, resides in Chicago and was graduated from Wheaton College. He is a former member of the editorial board of the Seminary.

were not enough to set the Letter apart from most social pronouncements of the Church, the journalists could not fail to note the absence of equivocation and hesitancy. This Letter was no collection of pious generalities which could be consigned to fellowship with the final newspaper accounts of the dead.

The nation received notice in the action of the General Council that not all Churchmen are prepared to acquiesce quietly in the course of cautious silence by which timid Christians have often brought the Church of Christ to discredit. While Christian progressives hail the bold directness of the General Council's statement, they will do well to remember that the Letter represents but an opening engagement, not an accomplished victory in the struggle for relevancy and vitality in the Church. Some of the enthusiastic supporters of the Letter ought to recall with shame their earlier lack of concern with the plight of those in government, education and the labor movement who were the first victims of the inquisitors.

Opposition of a direct character has risen against the action of the General Council from quarters within Presbyterianism. One widely circulated attack upon the Letter originated in a resolution by a session in Peoria. Another negative response to the Letter has taken the form of a statement signed by forty-one laymen in Pittsburgh. The major threat to the accomplishments of the Letter is more subtle.

Already there are voices in the Church apologizing away the prophetic edge of the Letter. Some Churchmen are so frightened at the prospect of being identified with

a Church that challenges the political and economic idolatries of the nation that they are unwilling to accept the obvious and intended meaning of the Letter. They would deny the Church this brief evidence of animation. On the Seminary campus and elsewhere it is being argued that the vigorous opposition to the Letter is based upon misunderstanding of its language. In some cases, of course, disagreements with the Letter are founded upon a careless reading of it. It is a gross deception, however, to carry this too far. The backbone of protest is clearly the work of those who perceive only too well the obvious thrust of the Letter.

The release of the Letter and the consequent chain of response have served well to expose the growing intimacy between political and theological reaction in America. The platform demagogues of politics and certain exhibitionists of hard-shelled religion have not been unaware of the mutually profitable possibilities in cooperation. The two forces are discovering all manner of affinities in each other. A more naturally suitable marriage could not be contrived. The finances of the one and the fanaticism of the other unite in an alliance of menacing proportions.

One of the best and most pertinent phrases of the Letter is its warning against confusing treason with dissent. The framers of the Letter would, of course, likewise deplore the tendency of some to make the controversial equivalent to the subversive. There is no lack of clarity in the implications of the Letter for the political situation.

The General Council, recognizing the risks involved, dared to speak to the Church on a question not theological in the strictest sense. It must have known that a substantial area of the Church would take active exception to its message. Nevertheless, the General Council acted in the faith that the Church's unity in Christ would be strengthened, not shattered, by an honest household discussion.

Seminary students as responsible American citizens qualify as objects of the exhortations of the Letter. Almost all of them on this campus have talked about the Letter. It is another matter to ask how many have read the document in full.

Is it far-fetched to draw from the spirit of the document inferences applicable to theological study and campus life at the Seminary? The concern of the Letter about the popular tendency to obscure the difference between dissent and disloyalty has been noted. Fully as offensive as this attitude in the secular realm would be any parallel mood in the approach to theological inquiry.

There are phenomena in the experience of this campus which bear superficial resemblances to the pestilence at work in the political life of the nation. An outsider dismayed by the absence of noteworthy student response to challenging and provocative faculty lectures might be led to think that here is an example of what William

Douglas has called "The Black Silence of Fear." Disappointing as it may be for the sensationalist, there is no such reign of terror behind this circumstance. Senator McCarthy has no understudies on the Princeton Seminary faculty.

A number of explanations can be advanced in behalf of the uninspired and platitudinous character of some classroom discussions. There are students who prefer to reserve their disagreements with the lecturer for cloakroom and corridor huddles, where he is not present to defend himself. Others are passionately committed to the dogma that there is nothing worth getting excited about. Another type of student is convinced that all the major problems in faith and practice are settled. In this view, what more is expected in a lecture than a few trifles in clarification? Such a student is almost certain to finish his Seminary course unmoved by its witness to the God who is in the thick of Twentieth century human affairs. He leaves the campus content to peddle to the world an understanding of the ancient faith that may have been good enough for Grandmother but is irrelevant today. The attitude of this student contributes not to Christian community but to a sterile professionalism.

The modern era of the inquisitor has coined its own language, as use of the term "McCarthyism" suggests. It has also stimulated remarks more nervous than humorous. One of these is the frequently heard saying, "Soon the only safe subject to talk about will be the weather." This is now the case at many table conversations in the Dining Room of the Campus Center, but the credit does not belong to the junior senator from Wisconsin.

In order not to offend those who prefer to substitute intrigue for discussion, those who are afraid to get excited, and those who have lost their capacity to face a new idea, the polite Seminarian who enjoys intelligent table talk has two alternatives on entering the Dining Room. First, he may be reckless and give no thought to the table at which he shall sit. If he loses, he must gather his courage and smile through dull-witted exchanges about the weather, the latest shifts among the pulpits of the denomination and other inanities. Second, he may eat with a group of people whom he knows are not afraid to differ and for whom there are no conversational unmentionables. The risk of this course of action is cliquishness.

Is Christian community to be interpreted as a greenhouse affair in which the occupants are sheltered from reality? Is the faith once delivered so delicate as to be withered by scrutiny? Brothers in the household of Christ cannot avoid the responsibility of dealing with dogmatic complacency, wherever found. Witch-hunting by the self-righteous or the "enlightened" is not a fulfillment of this calling.

The council of sanity would never propose a revival of the acrimonious battles of the Presbyterian past. The way of love, however, does not refuse to recognize and

treat the problems which are barriers between people. There is no substitute for a frank exploration and review of the differences among those who know they belong together in Christ.

Some members of the student body must be brotherly enough to introduce consideration of serious issues into circles where it has become irreverent to have any unanswered questions. The student body is well-known for its orthodoxy and the emotional depth at which its faith is experienced. How open is it to the fact that God has not exhausted His ingenuity?

The described problems within various groups of students cannot be met by a renewed outburst of snobbery on the part of those who think themselves theological sophisticates. One of the reasons why ideological gulfs persist between students is that those who are proudly open-minded have so little capacity for love

and understanding. Within the past few months a number of positive measures have been taken to meet the situation. The symposium programs of the Interseminary Committee and the Theological Society have offered promising ways of converting dangerous tensions into constructive conversations. Every day has informal opportunities for the student body to assume its full share of theological education at Princeton Seminary.

The Moderator, the Stated Clerk and the General Council of the General Assembly have dealt a blow to bovine ecclesiasticism. Will the Seminary community be sufficiently united to give this stand the serious support it deserves? Will the newspaper editors find additional occasions on which to move Church news away from the death notices? As Karl Barth has warned, "There is a peace of God. But there is also a peace of the graveyard."

My Burden . . .

Dear Fellow Senior:

As you near the end of your seminary preparation, you also (as you know) near the beginning of your ministry. The *Seminarian* would like to have you record, for posterity, the "burden" of the message that is on your mind and heart as you prepare to go out from here. What, at the present time, do you feel is the main thrust of your preaching or pastoral work? If you wish, it would be interesting to yourself and to others to answer honestly whether or not your "burden" is the same now as it was when you arrived at Princeton, but this is not necessary. We shall appreciate your letting us know what you have to say; and try to say it in one hundred words or less. This is only a few words; a thousand is not even a beginning. But please try. If you do not wish to have your name appear, leave your statement unsigned. If you have no objections to letting your name appear, please sign. This does not necessarily mean that we will use your name, but we may decide to do so.

We should like to have these sheets returned to the *Seminarian* office, Room 14 in the Campus Center, or to the Editor or Associate Editor, by February 4, 1954. If you return your sheet to the office, please slip it under the door.

Thank you for your cooperation.

Sincerely,
HAROLD HUNTER
Seminarian Editor

This letter was distributed to members of the Senior Class during the class in Church Administration on January 21, 1954. Over a hundred students received the letter; seven have replied. The poor response may be interpreted in various ways. Some students were too busy to take time for this purpose. Some intended to

*reply but forgot. Some think the whole idea ridiculous and see no point in taking part. Some do not have enough interest in the *Seminarian* to bother themselves. In any case, only seven replies have been received. They cannot be taken as representative of the Senior Class or of Princeton Seminary; they are representative of those who wrote them. Following are the seven replies:*

God has brought me into a living and dynamic relationship with his son Jesus Christ. As my Saviour, he has delivered me from the power and destruction of sin and introduced me into an eternal fellowship with his Father and a love for all men. As my Lord, he is the Master of my life to whom I continually strive to surrender my whole being in loving service. As my Friend, he is my comfort, joy and strength who transforms the hardships and problems of life into his victorious glory. This is the "burden" of my message to the world.

I thank God that during the past three years the encounter with Jesus Christ has been real and dynamic. Under the guidance of the Holy Spirit, His presence has been felt in classroom and in the pages of countless books. Theology, History, Language, and English Bible have all seemed to draw Him into clearer focus than ever before. These augmented by His reality in times of quiet communion and corporate worship have brought Jesus Christ out of the dim impersonal past to the personal active present. This has led me to believe that though my "burden" in essence has not changed during these three years, it has been intensified and enriched.

As the time of laboring approaches the burden seems to be twofold. The first is that of *identification*. This in a sense is a personal burden and springs from a need of being identified with Jesus Christ in his death and resurrection so that as Paul we too can say, "I am crucified with Christ nevertheless I live, yet not I, but

Christ liveth in me." Only a life that is hid with Christ in God can be of any real value to the Church. Only by complete identification with the True Man on the Cross can I be identified with sinful men on the field.

The second is that of *communication*. From the identified position springs the desire of communication. The urgency is to proclaim now the unsearchable riches of Christ to the glory of God the Father. It is that passion communicated to us by the Savior here in this place that now drives me out to tell men of Him who died for them, and see them come to that place of meaningful existence within the sphere of the Christian *Koinonia* where their present and eternal condition is secure.

During my three years at Princeton, my "burden" has not changed, but it has been broadened by new insights and greater understanding. Here I have learned that neither scholastic biblicism, nor political ecclesiasticism, nor mystical pietism are fully adequate foundations for any man's faith. The honest attempt by the seminary to seek the truth, wherever it is to be found, has materially helped me to place myself more firmly on that foundation which God has laid in Jesus Christ. Accordingly, the burden of my heart is that God may use me to introduce men to His Son Jesus Christ, that they may experience the reality of sins forgiven, that they may orient their lives to Him who gives purpose and meaning to life, and that they may live in the fellowship of those of kindred spirit.

Prayer for Seminary Seniors:

O Holy Spirit, of the Father and the Son, we thank Thee for the peace and comfort which have come to our lives from the signs of Thy mighty works in us. In those moments when Thy presence has seemed most real we have found the great joy of Faith. By those times when we have been amazed at what Thou canst enable us to do, we are exalted to glorify Thee and sing praise. By the transcendence of Thy manifestations over whatever we might think or do, may we continue to grow toward that fulness of self which is humility before Thee. By Thy great power in our lives may we know that we need no longer concern ourselves with the anxiety for perfection. May Thy majesty, which we have seen revealed in the transformation of our own lives, continue to be the joy of our testimony before others of Thy children, throughout the whole society of Thy Creation.

The thrust of my message as I leave seminary is centered around the belief that God cares about us! He loves us. There are not very many things I really believe any more—that is, believe strongly enough not to pass off with a shrug if the argument becomes too tiresome. Worried theologians call this the awful rela-

tivism of our age. Perhaps it is rather a rightful acknowledging of molehills as molehills and not as the mountains they have been made out to be.

People seem to *sense* that the real foundation of life is the fusion of personality with personality. A good drama, one that makes humans human, strikes a chord of reality in the believer and the pagan, in the poor and the rich, alike. High school kids long to get out of a dull classroom or church meeting where they can talk about who was with whom at last night's dance. They rightly sense that real human life is based on personality contacts—based on love. Perhaps the Church Fathers sensed something like this when they let Song of Solomon stay in the canon.

Christianity is a love affair—the closest of personal relationships. Nothing needs absolutizing in love; nothing must be insisted upon. Love is enough; it is all that really matters. God's love for us was made real in the Incarnation, given depth of passion on the Cross, made eternal in the Resurrection. To hear God ". . . declare his love in spite of doubt and dread and tattle-tale," and tell other people about it; that is the central thrust of my message. It awakes its own response.

As I anticipate leaving Princeton, that which impresses itself upon me the strongest is that I myself am the one in the greatest need of the gospel of Jesus Christ, and that rather incidentally, it has been my privilege to attend a theological seminary. When I arrived at Princeton, it was primarily the "other sinful people" who needed Christ's good news.

Asked about the "burden" of the message which I want to proclaim, I want to answer: *The glory and riches of Jesus Christ*. The following is a poem I wrote in the summer preceding my first year at seminary, which I have changed now in only minor points.

Too great for human tongue to reach—

The glory that is thine!

Thy mercy—far beyond my speech;

Humility Divine.

Thy greatness is that thou wast small,

Becamest just like me,

Forgotten, though upholding all—

Confined infinity.

Thy glory is that thou wast base,

Unpleasant to behold.

Indeed they spat upon thy face

And caused thee shame untold.

Thy holiness is that thou didst

Own up my sinfulness,

And art in evildoers' midst

To free, forgive, and bless.

CURRICULUM REVISITED

By Paphnutius

Within the past few months, a particularly heavy barrage of suggestions has come from all sides concerning the Seminary curriculum. This writer, from his cave in the Abyssinian desert, ventures to propose some new directions in the line of a more liberal (Is that word still regarded as subversive?), broadening education for theological students. I submit the following courses:

- 109 *Biblical Archaeology* DR. GEHMAN
Canaanite styluses, their various lengths and usages.
Prerequisite: The Mesha Stone and the Black Obelisk of Shalmanezzer, their comparative weights and values.
- 121 *Studies in Hosea: The Lurid Past of Gomer* DR. GARD
Not open to celibates.
Text: R. Hayworth, *Miss Sadie Thompson*
- 159 *New Testament Seminar* DR. PIPER
The De-mythologisation of Rudolf Bultmann
Thesis: The reconstruction of the Gospel of John from one hundred fragments.
- 147 *English Bibles: Work Sheets in III Hezekiah* DR. KUIST
Credit will be given on completion of the requirements for minister emeritus.
- 221 *Church History* DR. HOPE
Henry Ford's Theology of History
A critical examination, in the light of present day standards, of Ford's profound dictum, "History is bunk." Not open to dealers.
- 253 *The Medieval Re-interpretation of the Neo-Orthodox tradition* DR. HOFMANN
(For Description of this course, see Department of Natural Theology)
- 233 *Ecumenics: Comparative Religions* DR. JURJI
The significance of contemporary voodooism for the Christian Faith. Students will be required to supply their own pins.
- 311 *The Basic Unity of Roman Catholic and Reformed Theology* DR. BARROIS
How the Reformers out-catholic'd the Catholics. Students will learn to bind Aquinas and Calvin in one volume.
- 365 *Christianity and Progress* DR. LEHMANN
Metternich's Political Theories and their influence on the clerical collar.
Text: Bound volumes of *Christian Economics*

- 327 *The Theology of Westminster Cymbals*

DR. KERR

The Class will meet in the Adelphian Room of the Campus Center and hear compositions by Johann Sebastian Hodge and Wolfgang Amadeus Warfield.

- 395 *Three Prophets of Our Destiny*

GUEST LECTURER

An investigation of the significant and far-sighted innovations to the world of Culture and theology of the following will be made:
Colonel Robert R. McCormick, Norman Vincent Peale, Edgar Guest

- 400 *Liturgics: Sacerdotal Vestments, ancient and modern* DR. MACLEOD

Techniques of cassock-billowing and cincture swishing will be studied.
Text: I. Ron Toolong, *The Scorched Chasuble*

- 439 *Religious Art*

DR. GOWANS

Moslem Minnarets and what can be seen from them.
Term Project: A replica of the Taj Mahal will be constructed to house the Seminary libraries.

- 450 *Church Polity*

DR. LOETSCHER

Graft and Corruption in the Presbyterian Church since 1729.
Text: Boss Tweed, *Here is My Method*

- 471 *Visual Aids and Others*

DR. HOMRIGHAUSEN

Glasses will be held at 7 p. m. twice weekly at the Princeton Playhouse.

The universe, Deists believe,

Is rational, but hard to conceive:

God wound up our clock,

He ticked the first tock,

Then took a Sabbatical leave.

—Don Pendell

Paphnutius is an eremite from lower Abyssinia, a transfer to the Middler Class. He attended the Catechetical School of Alexandria in 350 A.D.

THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"

A monthly publication by students of Princeton Theological Seminary. Opinions expressed in The Princeton Seminary are those of the authors and are not necessarily those of the Administration, the Student Council, the Editorial Board or the Editorial Staff.

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"Evangelism has always been in bad odor with modern intellectuals, both Christian and non-Christian" (and, we might add, not only with intellectuals), then it is largely because evangelistic methods have allowed excesses which have cast disrepute on the word **evangelism** itself. The greater care exercised in methods the sooner will evangelism lose its bad connotations. Yet when criticism of a method is offered some get the idea that the critic is opposed to evangelism.

Thirdly, those who took part in the evangelistic program in Somerville two years ago, even those who do not approve the Seminary's participation in a distant community, are the last to deny the value of experience in this sort of program. There may be higher motives than desire for experience, but it is a legitimate one. If participation in such a program does nothing more than help one see the problems of evangelism, that alone is sufficient to make it worthwhile.

Fourthly, it seems a pity that evangelism is usually associated with one theological position. One of the values of the Somerville experience was that many theological points of view were represented; the resulting freshness of approach by many students helped the leaders of the program to avoid many evils which otherwise might have attended the project. If rethinking is indicated, then it will best be done by men of various theological orientations who know both the good and the bad in present methods.

It is to be admitted by all that visitation evangelism is one of the nearest methods, if not the nearest, to an evangelism of identification that the church as a whole has tried. The criticisms made of this method were made in an attempt to show that where a "program" is necessary the impelling "Go" of the gospel has not been felt by church members. When this is true the question arises as to the best means of acquainting people with their commission. Is it better to give them a program wherein they may learn techniques and also feel the necessity of outreach or is it better by preaching and group teaching to instill the gospel in them so that by their own initiative they begin to reach out to others, first where they are and then beyond their immediate contacts? This is the point at which the two articles disagreed. There is much to be said for both positions.

A desire for further identification before beginning to evangelize must not be used as an excuse not to do the job. Rather it is a challenge to do the job better and more thoroughly—it requires more, not less, time and effort and prayer. Let those who do not go out to the stranger beware lest they also fail to go out to the man next door. And let those who do go out to the stranger beware lest in doing so they pass by their neighbor on the way.

W. H. H.

Editorial:

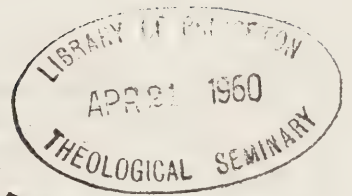
The January issue of the **Seminarian** carried two articles dealing with one type of evangelism, visitation evangelism. The particular occasion for their appearance was the interest, pro and con, in the Philadelphia Visitation Program; but, apart from the particular occasion, thinking on this subject is quite in order. It seems, however, necessary to say a bit more on the subject in order to reemphaize some things which were either explicit or implicit in the articles but which apparently were overlooked or misunderstood, and also in order to clarify some things which were not made clear in the articles themselves.

It should be pointed out that the criticisms of the Philadelphia program in particular and visitation evangelism in general which were mentioned in the articles were not necessarily the reasons for which the Student Council rejected the Philadelphia program as an official seminary project. The articles were written by two students (neither of whom is on the Student Council) and were not intended to represent the views of anyone but the authors.

Secondly, it should be reemphasized, for the sake of those who interpreted the articles as being one for and one against evangelism, that these articles did not attempt to attack or defend evangelism. Both authors recognize evangelism as a central function of the church. "The question is not, Are we to evangelize? It is, rather, How are we to evangelize?" as one article stated it. If, as the other article pointed out,

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THE PRINCETON



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"A Student Voice of the Christian Church"

APRIL 1954

Philadelphia: Unhasty Generalizations

By Donald A. Crosby

Robert A. Morrison

Eugene Te Selle

Trying to convey a glimpse of the fruitful vitality of the Philadelphia Visitation Program by a few lifeless verbs and nouns in a *Seminarian* column is analogous to answering a friend's question, "What is your impression of Princeton Seminary?" by handing him a Seminary Catalogue. Certain facts, observations, and incidents may be recorded here, but if the reader has not already gained an insight into the program through conversation with one or more of the participants, these words can hardly suffice to reproduce the enthusiastic overtones which were apparent in varying degrees among all who took part in it.

Yet an evaluation in print has been asked for, and it is a puzzling question as to the direction it should take. Certainly the way is not that of statistical tabulation, (though statistical information will be available after an evaluation meeting by the Philadelphia churches on April 30). To recite "concrete" facts and figures would reproduce informative mathematical wizardry but would be meaningless apart from interpretation. Statistics can indicate the number of calls made, the number who joined the churches immediately because of the calls, and the number who remain "good prospects" and will be followed up. But a neat column of figures will never

convey the total impact which the program made on the people called on, the churches, the laymen, and the students.

Rather than recording statistics, the method at hand must make use of personal observation, which will be given breadth by the viewpoints of a senior, a middler, and a junior. This method borders on over-generalization and superficiality when confined to such limited space. Yet it can give the reader a quick look at the Philadelphia visitation program to indicate our impressions as to how the program affected the laymen who called, what we saw in the homes where we visited, and what we felt were the personal and far-reaching benefits for Seminary students who participated in this program.

EFFECTS ON THE LAYMEN

What did the visitation program mean to the business and professional men with whom the Seminary students called on homes in the suburban area north of Philadelphia? An outward indication that something was happening could be seen each night as the men returned from calling to sit down for a coffee hour with discussion. Their faces were luminous as they talked over their experiences: "The whole family has decided to come into the church." "She had some perplexing questions about the Christian life, and it seemed that we arrived at just the right time." "We couldn't accomplish a great deal in one night, but he was open-minded, and I am going back in two weeks." There was also another kind of talk on the part of the laymen: "This program is only the beginning." "We'll be discussing all this in session meeting." "We elders can team up with the deacons just as you students teamed up with us."

Don Crosby, a Junior in the seminary, is a resident of Crestview, Florida, and graduated from Davidson College.

Bob Morrison, a Senior in the seminary, graduated from the University of California and is a resident of Berkeley, California.

Gene Te Selle, a Middler in the seminary, is from Denver and graduated from the University of Colorado.

The reaction of the laymen is to be seen chiefly under two aspects. Many of them sensed a new vitality in their own Christian life as they endeavored to share their Lord with others who did not know Him. They discovered the joy which comes as stammering tongues speak of Christ and His Church. Many also found an implanted impulse to keep on in this witness which they had begun. They felt the importance of going beyond the programmatic situation to consistent, day-by-day personal evangelism.

Besides these benefits, which were common to most of the laymen, there were also diverse reactions. Some discovered a new understanding of the message of the Gospel or the doctrine of the Church, as they put into their own words what they had been half-consciously listening to from the pulpit Sunday after Sunday. Others experienced growth in their own Christian lives through fellowship with the Seminary men. Those who took part in the training sessions gained insights into ways of meeting and conversing with individuals about their relationship to Christ and His Church.

The weaknesses of the program in regard to the laymen were not unexpected, but were worth noting for future visitations. Not all of the lay callers chosen were "ready" to witness, either at the level of their commitment or of their understanding of what they were witnessing about. Not all of the laymen who were "ready" were as well trained in visitation techniques as they might have been. Not all of the Churches who had pledged themselves to participate had given sufficient time to prepare and pre-prayer.

Yet, even considering these weaknesses, there was no doubt as to the fruitfulness of the visitation for the laymen who took part. The feeling of the laymen was best summed up in a personal letter which one elder sent to the student with whom he called:

"I enjoyed working with you very much, and the calling program sure did a lot for me. I was glad that you took the lead on the first call we made: I was shaking On the first Sunday (afterwards) . . . it was wonderful to see two of the families that we visited in church. . . . Last Sunday there were two more families that attended besides the first two We are continuing the calling here at the church May God bless you."

EFFECTS ON THE PEOPLE VISITED

Many of the people visited had lived in the north suburban area of Philadelphia for only a few years. They were on the periphery of local church life, sending their children to Sunday School, or attending worship, or even participating in church organizations, without becoming members.

The mobility of modern society lies behind the loose relation that some of them had had with the church. One family, new to the community, had been moving over the country for fifteen years without church connections;

but immediately they decided to join the local congregation because the callers had come, and because they would be in Philadelphia permanently. Some families wanted to keep in touch with their family congregations even when these were far away — and they supported these churches, too. Those who had moved only a short distance kept active in the churches where they had long friendships or places of leadership, but they usually said that they would change their membership to some neighborhood church when their children started going there with friends. The callers tried to impress on these absentee members the importance of fellowship with neighboring Christians, and a number of people needed only this "push" to decide to change congregations.

The large number of denominations in America affects these people in different ways, but it is responsible for much of their indifference. Most minimized the differences and lumped everything into the category of "religion." A few kept their denominational loyalty and hesitated to join a Presbyterian church where they knew little about its government and teachings or preferred another kind of worship. Calls on these two groups of people were often inconclusive, because of the definite reasons for their not being active in a Presbyterian church. People's casual attitude, or their lack of knowledge, or their hostility, kept some calls from coming to the decisive close which the visitors had hoped for.

Some people made definite commitments while the callers were in their homes. They were led to new understanding of Jesus Christ; their interest and faith revived when the relevance of the Gospel was pointed out again to them. But with many, the visitors could only speak about God's love and perhaps talk over some of the troubling things in the people's lives. Sometimes there was a mere visit, and the conversation could not be brought around to the subject of salvation.

Usually there was no verdict. Perhaps the people hesitated to talk religion with laymen. They were surprised at lay visitation. They often told the callers that they wanted to finish the matter with the pastor himself. The callers got promises that these people would think about their relation to Christ and the Church or that they would attend worship the next Sunday. Some of the people felt the genuine concern of the Church for them. We hope that the project, in bringing Christians into these homes, drew attention once more to the Church's message, stirred their thoughts, and assisted the work of the Holy Spirit.

EFFECTS ON THE SEMINARY STUDENTS

The purpose of the Philadelphia project was evangelism. Students did not participate simply to gain experience. Any appraisal of the project must depend not upon the value of the seminarians' experience but upon how well the task of evangelism was fulfilled. However, because we students who took part did gain insights as a result of the experience, they are recorded in the hope that they will be of interest to those who were unable to participate in the program.

It is not easy to call on strangers. It is still harder to confront them with Christ. As one student expressed it, "I was scared the whole time." Yet it was precisely this uneasiness that made us depend on God. We were inadequate, and we knew it. It was impossible to pray just at specific times. Prayer became a continuous attitude. We found ourselves praying even during conversations with people whom we visited. The experience of such profound dependence on God is one which few of us will ever forget.

We found out things about people. Security deadens one's sensitivity to his own spiritual need. One student said that his middle-class area presented the "challenge of nominal Christianity." These unchurched people are, by their own profession, "happy," and they live "a pretty good life." What else is there? We are forced to provide an answer. And we saw that the only answer is the absolute demand of Christ upon the whole of one's life. He alone can awaken us from the stupor of complacency and show us the way of true discipleship. An old idea perhaps — but it pressed itself upon us with a force and immediacy which we had not known before.

We saw our ministry in a new perspective. After seeing the laymen of our respective churches in action, we were convinced of the value of a permanent program of lay evangelism. Misconceptions of the Church in the minds of people impressed upon us the necessity of emphasizing the centrality of Christ in its life. The unforgettable experience of talking with others about our faith in Christ deepened the conviction of our calling.

We saw the weaknesses of the project. The brevity of our calls, our being strangers to the area, and our inexperience made identification with the people whom we visited difficult. The presence of the laymen helped much in this regard but did not, of course, eliminate the problem. There was the danger of making witnessing

a matter of program and organization instead of recognizing its true character as an every-day affair. Finally, there was the possible implication that one becomes a Christian simply by signing a decision card or joining a church. These problems are not to be minimized. Our realization of them, however, is the first step in increasing the effectiveness of the Church's witness. In evangelism one learns by doing, and we have learned much from our experience.

Finally, a much-needed shot of reality was injected into our seminary training. The problems of people are unbelievably complex. The profundity of their need demands profound answers. Seminary life cannot concern itself with mere intellectual gymnastics. The struggle to make ideas relevant to life must be an unceasing one. The search for the ways of God for the lives of men has never been easy, but it is our task.

* * * * *

We gave much at Philadelphia, but we received much more in return. We went out to reach others, and in our reaching others, God reached us. This was indeed "New Life" evangelism. That is not to say that this new life was a heavenly fire which swept through the churches and communities. Church congregations on the whole were not stirred. Communities in general hardly heard a whisper that any unusual event was taking place. But here and there, individuals — people visited, laymen, and students — experienced the new life of the Holy Spirit's quiet working. The theological explanation of it may be difficult to formulate, but the actual experiencing of it is attested by many. All who returned from the Philadelphia visitation evangelism program concurred in one insight: where men offer themselves, however hesitant and faltering, God is ready to work through their efforts for the extension of His Kingdom.

IF FAITH, WHY WORKS?

By George K. Chacko

Salvation is a mystery to me, just like prayer. When we pray, it is the Spirit of God which moves us to pray. Our actual articulations are made in the name of Jesus Christ, our Lord. And we know that it is not the wonderful words that we spin out that reach Heaven, but that it is the Spirit which prayeth with groanings that have no utterance. Thus, it is God who makes us pray, it is God to whom we pray, it is God through whom we pray. If it is all God, as it most certainly is, then where do I come in? I do not know. But I know this much: with-

out me, that particular prayer would not have been made. Those silly, puerile monologues of mine are needed for the intercession of the Holy Spirit. While I know pretty well that those verbal or silent mutterings I make are used, they never do the trick because of their cleverness. Not my words, but my-being-in-worship is what is involved in prayer.

Secondly, salvation is an eschatology. It was there from the beginning of creation, is there now, and in God's Grace, shall ever be there. The moment God decided to create man in His own image, He allowed for a will to exist apart from His own; and when He gave us free will, there was the Cross. Calvary was only the historic manifestation of the eternal Cross. It is not given to us so far to know how God conveys the Plan

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of Salvation to other beings, perhaps on other planets, known or unknown to us. But this we know, that God became Man to tell us of His Salvation — His Salvation, which had been there right from the moment there was the possibility of Adam. While in the human calendar, Sunday comes after Saturday, God's eternity is not subject to the succession of hours of sixty minutes. In other words, at the very moment of creation, there was the Cross, and simultaneously, Salvation.

Thirdly, salvation becomes a reality only in an existential way. In the year that King Uzziah died, in all Israel there was at least one among God's chosen few, who was worried about his people and himself — their sinful nature, which erected a barrier to the action of God's Grace in their contemporary history. And he prayed about it. To him was given the vision of the Lord of Hosts, high and lifted up above the inordinate iniquities of mortal men, above and living beyond them, in spite of them. The moment the man saw God, the immediate result was an overwhelming sense of his own sinfulness: "Woe unto me, I am undone; I have seen the Lord." No mortal lives after the confrontation with the transcendent Holiness of God — Moses had to be hid by the hand of God in a rock, that the partial view he was granted even, might not smite him to death. To Isaiah, in that existential moment, when his whole being was very vitally involved, came the angel with the purifying fire. Since he was purified by the fire of regeneration by the Grace of God, Isaiah does not die; he lives because he is saved. This moment has come in the life of each of us, in one way or the other, as a mighty storm, as a consuming fire, or as a still, small voice. Believing in God is a dangerous process; it involves not merely the moving of your lips, but the commitment of your life, with all its ambitions and hopes and fears. It is never a simple process which can be appropriated by the arm-chair complacency of those taking a balcony-view of life. Believing is baptism by fire.

Fourthly and lastly, what is the role of the Christian minister in personal evangelism? Isaiah's regeneration did not mean that he was made a missionary in the restricted sense of the term. This saved man heard an S. O. S. from God: "Whom shall we send? Who will go for us?" It was not even a specific call; but his response made it a personal call. "Here I am, send me" — not, "Here am I, so here I go." There is plenty of harvest; but Christ did not say, "Therefore go ye into the harvest." He said, "Pray ye that ye may be sent." How is the minister to go? He is never able to save anybody: only Christ can do it; and then again, it is the work of the Holy Spirit that induces a man to accept salvation; it is the same work that saves the man. The eternal mystery does not rule out human effort; God wants His little helpers, probably as Mother wants her little helpers. To me the enchanting beauty of being a son of God is that I am a full-time son; children can

never be part-timers. A son is a son when he plays in his dad's garden or library, when he helps his mother in the kitchen, when he runs little errands as well as when he does nothing but enjoy the emotional security of home. His sonship is not his merit: and what is an outright gift is not forfeited by precise hours of errand-running or dish-washing. He may do all that, and his erring, inept 'aids' in running the home are pleasing to the fond parents, just because they are their son's actions. It is his *being* which is involved; his very mode of breathing is a sure, definite witness to his sonship. What shall we do to evangelize? Isaiah was asked to prophesy; Philip was led by the Spirit into the wilderness, with absolutely no prospect of any human being — and there was the eunuch who was to take the Gospel to Ethiopia.

In being ministers of God, in 'aiding' the Holy Spirit to make the eschatology of salvation an existential reality to many, all we can do is to offer ourselves, just as the boy offered his five loaves, and leave the rest to God. If I am not sent, let me never go and be killed. But if I am sent, let me never dare offer any less.

Why I Don't Go to the Movies

1. I was made to go when I was young.
2. No one ever speaks to me when I do go.
3. When I go they always ask for money.
4. The manager never calls to ask me why I have not been there lately.
5. The people there do not live up to what they show in their films.
6. The music is very poor.
7. I was ill for 6 weeks and nobody from there ever came to see me.

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WYSTAN HUGH AUDEN

By Betty Louise Greek

In one of his sudden turns of wit, Wystan Auden once remarked that he would like to have been a high diver. It would be such a splendid way of showing off. The members of Dr. Lehmann's class in Christianity and the Secular Order, who heard Mr. Auden speak on "The Nature and Meaning of Culture in Reference to the Christian Faith," heard, however, no spectacular verbal display. Mr. Auden left the impression of a man of genuine sincerity and integrity, who has with complete honesty pursued his ideas to their furthest limits. His mind is at home with subtleties and complexities, and behind the few words which he spoke could be sensed a whole framework of logical and penetrating thought.

Probably the most valuable part of his talk for us was his suggestions concerning the Christian approach to art. This approach is based on his concept of the nature of art, which he sees as a worldly activity. Its revelation is of flesh and blood and is, in no sense, to be taken as a direct revelation from God. We may wonder, then, whether this pushes art, for the Christian, on the periphery of life. Since art is of the natural order, does it have nothing significant to say about man's spiritual life? Is it a mere toy of the esthetes, an art for art's sake? Actually, art to Auden is far more than this. Art can speak meaningfully to man because in the Christian context, human activities have a sacramental value. Because man was created in God's image his activities are analogous, though not identical, to the activities of God. Unlike the Platonic view, which values this life and the concrete things of it only insofar as they point to universals, Christianity accepts mortality and matter as real and good because they are God's creations. Therefore, says Auden, human activities, of which art is one, have value in themselves and not merely for what they point to. They are a part of the natural and historical order which is redeemable. This is an idea central to Auden's work. As a poet of involvement in the secular order, the main thrust of his work is with redeeming the "Time Being" from insignificance. His concern is as much with the redemption of society as with the reclamation of the individual.

This brings us to a consideration of how art may be used by the Christian. May he, for example, use it for

propaganda purposes? Auden is emphatic in his denial. Art is never to be used as propaganda-magic. This was the use of primitive art, where beauty was identified with power. But in the Christian context, art should never be used to control men by the appropriate responses to it. If we consider the implications of making art propaganda in the context of Auden's definition of art, we can see where his argument is leading. Since art is a human activity, its revelation would be of human and not divine origin. To try to influence men by the power of beauty is to assume a control over them which, Auden reminds us, even God does not exert, for He never compels anyone. It is true, he says, that man continually attempts this control. Because all human activity is tainted with sin, it is impossible for man not to wish for power. Thus we can see what is behind Auden's insistence on not using art for propaganda purposes. Making art serve as propaganda means that men are seeking power over other men which endangers their free choice.

The idea of arriving at Christianity through free and conscious consent rather than through coercion, even though it be poetic persuasion, is a part of Auden's understanding of human freedom. The defense of this freedom, which involves both freedom of choice and responsibility for actions, is one of the major themes in his poetry. There man is stretched on the tension of decision, where he must make his own free, conscious, and ultimately significant choice. In "The Prophets" Auden reveals his own approach to Christianity. The prophets were "the early messengers who walked Into my life from books where they were staying . . . And taught me gradually without coercion." They did not impose meanings upon him; indeed, " . . . their lack of answer whispered wait." But their restraint was no less efficacious in bringing him to Christ.

For now I have the answer from the face
That never will go back into a book
But asks for all my life, and is the Place
Where all I touch is moved to an embrace,
And there is no such thing as a vain look.

We can see here that the power which brought him to Christ was not a certain interpretation of Christianity, but the power of the living Christ.

This, however, still leaves us with the question of what is to be the content of Christian art if it is not

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to be propaganda. Can it attempt, in any sense, to represent the Divine? Here again, Auden explains, Christian art differs from pagan art. In Aristotle's scheme, for example, art could be a direct imitation of the Divine as it was of nature. But in Christian art there can be no direct representation of the Divine. Auden suggests that perhaps only the bambino or the dead Christ can be presented without heresy. Since art is of human origin, it cannot represent the historical Christ in both his human and divine nature. It can produce a Christ of only human dimensions, at best the Herculean-Dionysiac type of figure.

Thus the communication of the Christian message must be indirect. The proper content of Christian art is not Christology but anthropology. The task of the artist is to picture man in all the intricate ramifications of what it means to be a human being. Auden has said elsewhere that as the poet matures, he asks himself not so much, "How can I express myself?" as, "How can I express this novel experience of mankind?" We can see that this puts art on a far more secure basis. Here the artist is not so much giving his own subjective interpretation of Christianity as a picture of man's plight. This places the responsibility for interpretation back upon the reader or experiencer instead of upon the artist. A section from *New Year Letter* further defines Auden's concept of the role of art.

Art is not life and cannot be
A midwife of society
For art is a fait accompli
What they should do, or how or when
Life-order comes to living men
It cannot say, for it presents
Already lived experience.

What makes this presentation of man's "lived experience" different in Christian art from that in pagan art is the fact that it is set in the context of Christian values, primarily the doctrine of man's free will. Auden illustrated this with examples from Greek and Shakespearean tragedy. While the pagan Greek tragedy is a tragedy of necessity, Christian tragedy, represented by Shakespeare, is a tragedy of possibility. In the first the situation is tragic because it had to be this way; in the second it is tragic because it could have been otherwise. And it could have been otherwise because in Christian anthropology man is free in the sense that he is able to choose and is, therefore, responsible for what he does. It is true that man lives under a natural necessity in which he has no choice. He must, for example, eat to live. But there is also the necessity of moral choice, which is, paradoxically, at the same time, his freedom. To choose rightly or wrongly is to be free, but man is not free not to choose at all. In this he lives under necessity.

In connection with this, the distinctive element which Christianity inserted into art was the association of tribulation with temptation. In Greek drama the two were not related. But in Christian art, a person who does not accept his tribulation as such turns it into a temptation. This tribulation, however, may also be his chance for blessedness. It is because "The distresses of choice are our chance to be blessed," that Auden can say, "O wear your tribulation like a rose."

We can see, then, that while Auden would not turn Christian art into propaganda or make it "a midwife to society," in the very deepest sense he allows for an art which confronts the experiencer with man's most basic problems. When he was asked what is the aim of art, Mr. Auden replied that it is to produce beauty, which will inspire in the experiencer neither desire nor aversion but happiness. This again must be understood within the framework of his thinking. Happiness, to Auden, is scarcely the happiness of the hedonist — or beauty, the beauty of the pure esthete. To him happiness implies a kind of satisfaction, an acceptance of life. The artist creates out of a love analogous to *agape*, which will not refuse to accept anything. This love takes into art all of man's lived experience — the ugly and painful as well as the good and beautiful — and harmonizes them in a way analogous to the forgiveness of sins. In the reconciliation which art brings, the experiencer finds beauty emerging from sordidness, blessedness from tribulation, and the triumph of man's spirit from tragic circumstances. Perhaps what Auden means is that in the face of beauty, life needs for the moment no justification. The wrestle with meaning, the search for purpose, the sense of longing are for the moment suspended in the fact of being. For the moment it is not what life means, but the fact that life is which reconciles man to it. In its deepest implications, this acceptance of life means praise to God. In this sense, art exists "That the orgulous spirit may while it can, Conform to its temporal focus with praise." Here is a more dynamic and legitimate function for art than using it for propaganda.

In his talk, as well as in his poetry, Auden spoke as the poet of social awareness. To him the solution of man's problems does not lie in escape from the temporal, but in the redemption and realization of it. It is the duty of man to accept the gift of life gladly and to praise God for it. In "Canzone" he says.

Dear fellow-creature, praise our God of Love,
Or else we make a scarecrow of the day
Loose ends and jumble of our common world.

Thus Auden speaks most relevantly to the Christian in his approach to the secular order. For the Christian, like the poet, is involved in redeeming the "Time Being" from insignificance — or else he makes a scarecrow of his day.

through a glass darkly

By George Ross Mather

*Long ago a sage did swear
That I am but a cock plucked bare;
And now some call me hybrid ape,
While others rudely gauge and gape.
Between the beast and man they try
To ferret out and classify
The different talents, trades, and skills
That seat me on the crests of hills.
By skill at cooking have I risen
Above the static, bestial prison?
Or by my tools or by my baths
Have I so climbed the higher paths?*

Thoughts of earthquake, wind and fire —
A faggot on a funeral pyre
I saw. Then, as a soothing balm,
A still, small voice spoke through the calm
And showed me still another feature:
That I am simply called a creature.
To be a creature, I'm first created;
After mated, then related
To all that is in all creation
As product of the emanation
Of God's desire to raise above
A creature capable of love.

Then in Thy image am I formed,
And with Thy breath hast Thou so warmed
The spark of life within my soul
To form a nascent auriole.
But like the cobbler, when the shoe
Is sewn and laced, the work all through,
Dost Thou sit back and then ignore
Its stumbling steps beyond the door?
Or hast Thou in Thy work left part
Of Thee, as sculptors in their art
Express themselves in every line,
Their very essence to enshrine?

Small seed of Thee within my heart,
Allowed by me to grow in part,
Did take me from the hollow me
And put me face to face with Thee.
My eyes full wide could not contain
The all and all that Thou didst deign
To let me feel: Eternity —
A moment — as I saw Thee.
And in the flash I clearly saw
Myself, a dried and blowing straw
Before the wind at harvest hour,
All impotent before Thy power.

In hate and terror did I reel,
Until Thy grace did make me kneel
And see that Thou, from far above,
Reached out to me with tender love.
My erring ways and petty strife,
The lack of meaning in my life
Brought not Thy rightful wrath and storm.
But pity on a cruciform.
Thou called me friend, bequeathed Thy peace
And joy that I might so increase
To glorify, enjoy through time
Thy majesty and love sublime.

But Thou and I are not alone,
For Thou hast ordered from Thy throne
A brother walking by my side
One from whom I cannot hide.
Another soul created free,
To make a holy bond of three;
A triangle with Thee above,
Tied strong by sacred bonds of love.
Reflections of Thine image both,
We sometimes seem to act quite loath
To offer each Thy simple gift
Of love that did us first uplift.

We alone can laugh and cry;
A gift bestowed that we may try
To trust and hope and love with others.
Who will say that none are brothers,
But lonely trees in barren fields,
Kept mute and dormant by the shields
Of horny barks all rooted tight,
Unconscious of their sort or site?
Nor are we set as floating clouds
To drift, while unseen ether shrouds
Us from a mode to move and take
Our being, through all space opaque.

This gift of earth, set at our feet
 With unknown treasures, goods replete,
 A horde of wealth, when matched with our
 Intelligence, bequeathes us power.
 This muted earth obeys the law,
 Unconscious that it may withdraw;
 But man is trusted with a voice
 That he may rightly make a choice.
 These soulless things ordained to use
 Have taken meaning to abuse
 The bonds of love that Thou didst plan:
 We love the thing and use the man.

What am I, God, that Thou dost love
 And send Thy Spirit as a dove
 To raise me from the depths of sin
 From which I had my origin?
 And yet as son Thou bidst me pray
 To Thee as Father day by day;
 And so a child I am to Thee,
 A child whom Thou hast ordained free,
 All free to follow with the herd,
 All free to listen to Thy Word;
 For I am ruler of my role,
 But Thou art sovereign of my soul.

George Mather, a Middler in the Seminary is a graduate of Princeton University from Trenton, N. J.

Editorial:

We are seldom aware of the extent to which **criticism** forms the milieu of our vocations, both as seminary students and as ministers of the Gospel. At first blush we see critical faculties at work in our studies, in the fact that we receive grades and that certain requirements are made of us before we are ordained. Indeed we cannot open our mouths in a discussion, nor write a single page of a term paper, without exercising our judgment on several phenomena, ideas and people. The very fact that we are studying to be ministers indicates that we are critics of the "world," that we are in several senses dissatisfied with the state of things as they now exhibit themselves. Far from being merely "gripping" criticism is that important function of evaluation and discrimination that we all exercise hundreds of times every day. To say that we do not criticize is to say that we either have no opinions or that we refuse to make any decisions.

With regard to some recent criticisms on campus (for instance, criticism of the food situation, sermon criticisms), it has been implied by some that "it isn't Christian to criticize." On the basis of such passages as Matthew 7:1-2, some people apparently think that Christian ethics demands a subservience to the powers that be, an unquestioning allegiance to the status quo. In this case it seems that individuality is sacrificed to

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the tyranny of the majority and community becomes conformity. Again, we often hear the complaint that "positive" criticism is fine, but that "negative" criticism never does any good, but only hurts people's sensibilities.

At this point we might well ask ourselves whether we are almighty gods or sinful men. If we recognize, as I think we must, that judgment and criticism are inevitable and inescapable, then, as Christ says in Matthew 7, you will be judged by the judgment you pronounce. This means that we are all involved in God's judgment and that none are excluded. This means that we can never be merely the subjects in judgment, but in all our criticism of others we are at the same time the objects of our judgment. These verses in Matthew 7 do not mean that we are not to judge at all, but that our judgment is at the same time **self-condemnation**. In this connection let us notice that Christ does not tell us not to take the speck out of our brother's eye, but "first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." (Matthew 7:5). There are no more fitting words than those of Reinhold Niebuhr, in **The Nature and Destiny of Man**, to emphasize this point: "The Christian doctrine of the sinfulness of all men is thus a constant challenge to re-examine superficial moral judgments, particularly those which self-righteously give the moral advantage to the one who makes the judgment. There is no moral situation in which the Pauline word does not apply: 'Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things' (Romans 2:1)." R.A.S.

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Ecumenical Impressions

By Geraldine Simmons

Station after station whizzed past. The train rides were a first impression of the Continent, and the Swiss, in this instance, received the blue ribbon. Small, neat, square gardens off beside the station stops emphasized a love for order. Impressive to the mechanically-minded American were the fast diesel electrics. I had been checking my watch to see if the thirty minute ride from Geneva was coming to an end, when the conductor cried CELI-GNY. A station wagon was waiting near the platform. A sandy-haired man who turned out to be Rudolf, the Institute Chauffeur, extended a "Bon Jour," and received a mumbled "Guten Tag." I threw German at him in misplaced verbal fashion, and he replied quickly in an interchangeable French and German. This might have been confusing, had there not been a leaping internal excitement as we neared Chateau de Bossey.

So this was the home of the Ecumenical Institute! Green lawns, choice flowers, and a smile from the Chateau Hostess greeted our arrival. A quick glance around the modern interior recalled to mind a rather good-looking country club. And I was to study in all this!

The next day was October 1st, and classes began. Students and professors from different confessional and national backgrounds entered into a variety of worship and study experiences that were "foreign" in the literal sense of the word. We learned that the Institute was founded in the fall of '46 by the World Council of Churches in order to offer conferences, not only for theologians, but also for scientists, philosophers, artists, economists, and physicians. The aim is that ecumenics

should be a term familiar to the laymen of the church, not to the clergy alone. These conferences varied from two to six week periods throughout the year. This particular semester of Studies in Ecumenics was for four and a half months. It was the second one in a new venture by the Institute to probe the different aspects of the life of the Church in the world. The probing had much of the nature of the Socratic gadfly. Questions were asked. The right answers were not quickly given.

It was an experimental laboratory in ecumenical community living. Lecturer and student approached ethics, missions, Bible study, counseling, liturgics, theology, and

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Associate Editor	Donald Crosby

Jerry Simmons is a Senior in the seminary, a graduate of Butler University from Indianapolis, Indiana. She was absent from the seminary during the first two terms of this year while attending the Ecumenical Institute in Switzerland.

the historic confessions in critical seminar periods. Sometimes the tensions mounted high, as was inevitable. Ask a younger church theologian from Japan to talk to a systematic German Lutheran. Listen to what each one says about communism; mark well their theological vernacular — they may or may not communicate with each other.

Hendrik Kraemer, the well-known authority on missions, was our diplomatic Dean. He shared his experiences with us in his lectures and urgently spoke of the need to become acquainted with the indigenous culture of a people. As a missionary, one doesn't always request his steak well done, for beans may be the main course. Missions could not remain static when thrust into the different cultural interpretations of the Church.

A human dynamo, W. A. Visser't Hooft, the World Council's Executive Secretary, outlined a definitive series of lectures dealing specifically with the development of the ecumenical movement. As he recounted some of his underground experiences with Martin Niemoeller during the last world war, we could feel the pulse of the Universal Church.

A significant event at the Institute was the debate between two professors of political ethics. One was a Boston Methodist, and was a philosophical personalist in his approach to ethics. The other professor was a Lutheran Barthian from Copenhagen. Their two hour debate revolved around the concept of general and specific revelation. At the breathless conclusion of their struggle for truth, a student might have been compelled to say, "Almost thou persuadest me to become a Barthian . . . or Bostonian!" This debate stimulated heated discussion among clustered groups of students in an attempt to comprehend one another's faith and thought.

Professor Westerman from the Berlin Kirchliche Hochschule spoke one evening of his encounters in Eastern Germany. One day, in an aside to me, he mentioned that much of what he knew about America came from detective stories. I could see my task stretching out before me. So I put my guns back in my holster and ambled off to tea.

The Swedish, Danish, Finnish, and Dutch were compelled to know at least one of the Institute languages, which were German — French — and English. But there were Americans (they'll do it every time!) who could not understand fluently the European parlance, and for us, Ilse Friedeberg, the Interpreter, translated simultaneously during lectures and seminars. It was transmitted through earphones clamped tightly to the student's head, and during prickly question and answer sessions, they went off and on rather quickly. One young Berliner, formerly from the East Zone in Germany, was inclined to begin an answer enthusiastically in English, and conclude it in German.

Worship was three times a day for the Students, Professors, the Chateau Hostess, the Dean, the Office Staff, and the Blue Angels. The Angels were girls who volun-

teered for a minimum wage to serve as laundresses, waitresses, and room cleaners. They wore blue-and-white checked dresses with white aprons. Anna Maija, the Finnish girl, was studying dentistry. A Prussian, Christiane, was interested in children's work. Another was a teacher. There were six, and each made her own lively contribution to the fellowship. All of the students were volunteer dish-washers. This working together, combined with hilarious volley-ball games, helped to integrate us in a warm friendship, in spite of our different approaches to the nature of mission and unity in the Christian Church.

One Sunday we attended an Orthodox service in Geneva. Our daily evening worship at Bossey ranged from Anglican and High Lutheran, through French Reformed and Free Church, even to a Quaker meeting. For two weeks there were Orthodox evening liturgical services. Two of our fellow students represented the Greek and Bulgarian branches of the Orthodox tree, but the rest of us knew very little about Orthodoxy. (Even the Niebuhr-ians!) Have you ever stood for two hours during a Russian Orthodox service? That day in Geneva, the first impression was almost hypnotic. I gazed fascinated as the priest wafted incense over the people and chanted in Russian. It became a performance, it was so new and strange. "The Royal Doors" opened and closed innumerable times as the ministers passed back and forth in the celebration of the Divine Liturgy. The service and interior of the church combined the elements of the Jewish Synagogue and the High Catholic Mass, as the many, small lighted candles shone forth near ikons of the saints, the Madonna, and Christ. The ancient rite of the dismissal of the catechumens was effected, although there are now no catechumens in the service to be dismissed. The rich antiphonal chanting of the choir could be heard along with the continual prayers and readings by the priest behind highly decorated doors. The litanies of supplication and intercession were intoned in a dialogue between deacon and people. This celebration is the reality of worship for millions of Orthodox members in parts of Europe, America, and perhaps even now, Russia.

In 1948, the Moscow Russian Orthodox spoke out against the Ecumenical Movement. Why? We asked the Orthodox members this in a seminar conducted by Father Augustine. Here was an Anglican priest, who had become an Orthodox priest under the Moscow Patriarchate, and his congregation was in French-speaking Geneva. He fervently believed in the validity of the Orthodox Confession and could translate the Eastern rites and theology into Western terminology. A liberal pragmatic thinker questioned Father Augustine's well-defined doctrines. We discovered the first thing to be ascertained was not who was right, but what the other confession brought with its unique heritage. Moscow says to the Ecumenical Church: Watch out that the Western Christians do not confuse economic domination with Christianity.

Our social concern was sharpened one evening through

the person of the High Commissioner from the United Nations in charge of Refugee Work. He spoke about people to whom privacy was a luxury. Refugees longed for just a door and a keyhole to call their own, even though it shut off only a cubicle of a room. I had seen them in Berlin, lining up with their tin plates and receiving watery gruel mixtures of oatmeal, and sleeping in rooms containing eighty other people, who were thankful they had cots to lie on. He challenged us with "I hope you spend more than one sleepless night and go back to your countries and do something about it." He was provocative, but not over-emotional, for he regarded the refugees as people, not as beggars. Their alms must consist in a new chance to work hard for their families in a country they could call their own.

Two Americans had spent three years in Argentina and had brought back wholesale propaganda for the Peron labor party. They showed us children's books written in praise of Evita. They spoke of a few seconds pause between radio programs in which to remember the charitable Evita Peron. The mast with the shirt flying has almost become the Argentinian national symbol. The Roman Catholic and Protestant are divided on political questions, and the often indifferent attitude of the former church has caused many students to desire Protestant membership. This has raised the question of proselytism in the minds and hearts of ecumenically minded

Christian student leaders. For the purpose of the Ecumenical Church is not to pass Christians around from one Church to another nor to bring every Christian together in one super Church. It is to confront Christians in their different confessional and national loyalties, and say, "Are you willing to seek the truth in your own situation, whatever it may be, compare it to others, and then act as a Christian?"

A group of us from Bossey met the theologian Dr. Barth in one of the seminar rooms of the Old University in Basel. He was humorous, spontaneous, and friendly. He summed up the problem, although he was not referring directly to Church unity. "Everyone who chooses something gives his witness to his response to God . . . Even a Christian can deceive himself about his freedom, and maybe he chooses a new prison."

His answers to the nature of the Church may not be your answers, but the title Christian does mean unity in One Lord. The Ecumenical Movement expresses a wider and deeper unity than confessional traditions and national loyalties, which are important, but not exclusive. The nature of the various churches which compose the Christian Church must be examined and evaluated in a broader context. Be assured of the validity of your position; then be faithful to it. But don't love *it* more than your neighbor.

Legend of Men and Mice

By Gustav Carl Nelson

Once upon a time, in a land very far away, there lived a tribe of men quite unlike any men that you or I have ever seen. Their feet were like ours, and so were their legs, their arms, their bodies; but their faces were not like ours: they were like — well, I guess you would have to say they were like mirrors. And this made them an unusual community, for when they spoke they did not see the face of the person they spoke to, but they saw the reflection of themselves.

This may seem a horrible thing to us, but what was even worse was that they were quite happy with their situation. But one day some very beautiful princesses came to the community, and the mirror-faced men forgot about themselves. And their happiness was such that they knew they had never really known what happiness was before.

But it was not long until the men began to change

Gus Nelson, a Senior from Minneapolis, Minnesota, is a graduate of Wheaton College. He has served this year as Chairman of the Editorial Board of the Seminarian.

back to what they had been in the first place, and for them the faces of the princesses became mirrors in which the men saw themselves. So the men lost interest in the princesses, and returned to their old task of polishing their own mirror-like faces.

And the beautiful princesses saw a strange and terrible thing take place before their very eyes — the noble men whom they had come to love had changed to mice. And for years both the men (now mice) and the princesses lived in sorrowful memory of the happy days when the princesses had first come to the community.

Then one day a Shadow fell over the earth, and everyone was blinded in the darkness. But this was not an evil Shadow, for all at once the men who were mice wanted to become themselves again. And as the Shadow stepped across the earth, the ground began to shake and tremble—and all the mirrors were shattered into a million pieces. And the princesses saw the mice become men once more. And they all lived happily ever after.

*O wad som power the giftie gie us
To see oursels as others see us!*

"aria da capo" ---a tragic farce

By Donald N. Matthews

This year the Student Council appointed a committee with John Shew as chairman to investigate the possibilities of putting on plays at the Seminary. About a month ago the committee selected Edna St. Vincent Millay's "Aria Da Capo" and immediately held auditions and selected a cast. Since that time the cast and directors have been hard at work to prepare the play for production on May 24.

This is the first attempt of its kind in the memory of the present students. We hope the student body and faculty will support the effort with their attendance and interest so that in the future more may be done in the way of presenting drama at Princeton.

CAST

Columbine
Pierrot
Cothurnus
Corydon
Thyrsis

Director
Student Director

Peg Darby
Ken Mitchell
Don Matthews
Don Barnhouse
Bob Hewett

Arlan Dohrenburg
Dale Gorman

"Aria Da Capo," a one-act play to be presented by the Religious Drama Group in the Campus Center Auditorium next Monday night, is an early work of the late American poetess, Edna St. Vincent Millay. Miss Millay, born in 1892, in Rockland, Maine, subscribes to no particular school or literary movement. Rather, in her use of the accepted poetical forms she allows herself a liberal treatment, achieving thereby a flexibility which robs formal verse of its iron-clad stiffness. For the most part she resorts to her own inner life for poetical suggestion and inspiration, remaining aloof from the stress of contemporary events. Love and death, to her the most inclusive facts of life, are the sources and subject of much of her contemplation.

This is notably true of "Aria Da Capo," written when Miss Millay was only twenty-eight. It consists of two dramatic themes woven together — a tragedy within a farce. In some respects the play is similar to Thornton Wilder's "Our Town." Only a minimum of suggestive properties is required, and the audience is made conscious of theatrical techniques through several spoken lines, the use of the "promptbook," and the changing of the scene during the course of the play.

Like "Our Town," "Aria Da Capo" is a commentary on life. The action of the play takes place in two dimensions of human experience. The first is the dimension of farce and utter superficiality which refuses to face

life as it is, taking refuge instead in brittle witticisms and gross absurdities.

As the curtain rises Pierrot and Columbine, stock characters in harlequinade, are dining. Columbine is pretty and charming, but very stupid. She acts on impulse, never from thought. She is altogether incapable of understanding what Pierrot is talking about, nor does she any longer pretend to. As a result Pierrot is bored with her. He sees clearly into existing evil, but is much too indolent and indifferent to do anything about it. He escapes instead into a gay cynicism, living entirely on the surface of life. Yet at times his actual unhappiness in the situation can be seen; for fleeting moments he becomes almost serious, only to return to self-deception in the trivial. As Columbine attempts to make herself more attractive by being more useless and extravagant, Pierrot teases her with feigned tenderness. Actually, he is incapable of loving anyone but himself.

The dining scene is interrupted by Cothurnus, who introduces the second and tragic dimension of the play. He may be regarded as the symbol of the evil impulse in man, perhaps the very Devil himself. The farcical characters, unable to continue under the force of his presence, retreat before him. The playwright then reveals the hideous tragedy underlying the thin crust of man's superficialities. Cothurnus commands, and Thyrsis and Corydon enter. They are shepherds—simple, honest workmen with an intuitive love of nature and affection for each other. They set about to play a game, an innocent game set in "pastoral silence." Yet as the game progresses under the influence of Cothurnus, each begins to assert his own individuality against the other. Self-assertion grows into suspicion, suspicion breeds fear and hatred. More and more they fall prey to their own evil designs, until at last they work the undoing of each other. Cothurnus, who has been directing the progress of the tragedy from his own promptbook, closes the book with a bang and orders the scene to be struck.

Once more Pierrot and Columbine return to the stage to play the farce with even greater intensity than before. Suddenly, however, they discover the dead bodies of the two shepherds under their dinner table. Perplexed and annoyed, they protest that these remains of the tragedy interfere with the playing of the farce. Identifying themselves with the audience they complain that the spectators will not stand for it. Men do not want to be distracted by reminders of sin and death when they are wildly in pursuit of pleasure. Cothurnus' reply drives home the judgment: "Pull down the tablecloth on the other side and hide them from the house and play the farce. The audience will forget."

Don Matthews, a junior in the Seminary, comes from Allentown Pennsylvania. He was graduated from Lafayette College.

Dialogues on the Moon

By John P. Crossley, Jr.

School Boy: "I almost knocked the moon out with a dirt-clod last night."

Teacher: "The moon is 240,000 miles away."

S. B.: "It looks closer."

Teacher: "It isn't."

S. B.: "How many balls of string would it take to reach the moon?"

Teacher: "One ball, 240,000 miles long."

S.B.: "The moon was orange last night."

Teacher: "The moon is always white, merely reflecting the light of the sun."

S. B.: "It looked orange."

Teacher: "The earth's atmosphere filters its white light."

S.B.: (with sigh) "It was kind of nice orange."

Teacher: "It is not orange."

S. B.: "We have a dinner plate just the size of the moon."

Teacher: "The moon is 2000 miles in diameter."

S. B.: "Sometimes it's only as big as a dime."

Teacher: "The moon is always 2000 miles in diameter."

S. B.: "One night it was about ten feet wide."

Teacher: "It is never that small."

S. B.: "I meant it was big."

Teacher: "The moon is 2000 miles in diameter."

S. B.: "Oh." (then brightly) "Once the moon came up right behind our barn."

Teacher: (with emphasis) "The moon, is 240,000 miles away."

Jack Crossley, a Senior in the seminary, is a graduate of George Pepperdine College from Seattle, Washington. He was Associate Editor of the Seminarian for 1952-53 and has served this year as proofreader.

Fifteen years later. The school boy is grown-up, married, and talking to his wife.

Wife: "The moon is huge tonight."

Mature Husband: "The moon is 2000 miles in diameter."

Wife: "It's very romantic."

M.H.: "It is a cold, isolated sphere of matter."

Wife: "That's a funny man in the moon."

M.H.: "Those are craters. There is no man in the moon."

Wife: "You're silly."

M.H.: "The hell I am! I'm right."

Wife: "Sometimes the moon is so soft and mellow and orangish."

M.H.: "That is merely because of the atmosphere."

Wife: (with sigh) "I like it orangish."

M.H.: "You should learn some facts about the moon."

Wife: "Why?"

M.H.: "Because."

Wife: "Last night the moon came up right behind our house."

M.H.: "The moon is 240,000 miles away."

Wife: "Do you suppose I could hit it with a rock?"

M.H.: "Don't be absurd."

Wife: "I think I'll sneak out and take couple of shots at it."

M.H.: (with emphasis) "The moon, is 240,000 miles away."

Wife: (looking at him oddly) "When did you last look at the moon?"

M.H.: (surprised) "Why, I don't know — fifteen years ago, I guess."

Of Symbols and the Community

By Thomas Holgate Cavicchia

From the beginning of time man has sought to express by the use of inanimate symbols the deepest, and otherwise inexpressible, feelings of his heart. The choice of such symbols depends upon the depth of his feelings and their emotional connection with the object which, for him, best connotes those feelings. By the very nature of such symbolism, each man must therefore choose his own symbols.

Tom Cavicchia, a Senior in the seminary, is a graduate of Bloomfield College, from Newark, New Jersey.

For some of us who have relived the early history of our country, nothing can be more expressive of our depth of patriotic feeling than Independence Hall in Philadelphia. Others, who have fought America's wars, never cease to thrill at the sight of the Star-Spangled Banner — the symbol of all they fought for. Many persecuted refugees have received their first assurance of liberty and security as they sailed into New York harbor under the welcoming and sheltering gaze of Miss Liberty. For them, she will always remain the symbol of America. It is impossible for any one of us to impose his own

symbols — his own feelings and connotations — upon any other. Yet, uniting these three — the patriot, the soldier, and the refugee, each with his own symbol — is their underlying devotion to the reality that is America.

We who have come to Princeton Seminary from many states and nations have all experienced some particular emotion connected with the Seminary which we may express symbolically. For some of our predecessors, the camaraderie of the eating clubs may engender their fondest memories and cause them to choose a 95 Mercer Street or a small, hand-carved Abbott as a symbol of Princeton. Many, no doubt, cannot think of Princeton without recalling its brilliant color and beauty in the spring. Their symbol may be a delicate dogwood or blazing azalea.

While these things do have a special place in my heart, none of them adequately symbolizes our community for me. We are presently being urged to accept our new Campus Center as the symbol of Princeton and the Christian Community. This too I find inadequate. So many of the members of our community seldom have occasion to use the Campus Center. A great many of our members, both faculty and students, never join us there at mealtime. These, who live off-campus or in their own campus homes, may never attend the same meetings in the Campus Center that I do. For me, the Campus Center cannot express the *basis* of the community.

A college which endeavors to instill within its students a sense of belonging to the socio-educational unit contained within its campus may adequately choose as its symbol a Nassau Hall or a Campanile, although the students themselves may have no direct dealings with these buildings. They are expressive of the *Alma Mater*, whatever it may mean to any one alumnus or student. If we are looking for a similar symbol for our Seminary, we might well choose Alexander Hall or the Campus Center.

But here we are not seeking to express any such *esprit de corps* or institutional loyalty. We are looking for a symbol of the *Christian Community* which we hope to realize here at Princeton. That community cannot be defined in terms of theological or social conformity. These are areas where there is, happily, a divergence among faculty and students alike. It cannot be defined in terms of a common dining room. We do not all eat together.

It is rather to be defined in terms of a common devotion to one Lord and Savior and a deep sense of commitment to the life of service to which we have been called. This is the one thing which unites our varied geographical and ecclesiastical backgrounds as well as our theological and social differences. This is what brings together all who live and work on or off the campus. This is what makes our community a Christian community.

If I were to choose one building on this campus to symbolize, for me, the Christian Community of Princeton Seminary, I would choose that one to which all members of the community come for the purpose of expressing their common devotion to Jesus Christ — the Chapel. Here the distinctions of faculty and student, the diversities of geographical and ecclesiastical background, the divergence of the theological and social opinion all fade to meaninglessness. Here we are truly one community, worshipping a common Lord, and renewing our dedication to His service. From here, constrained by the love of Christ, we move to the dormitories and the Campus Center to work out our personal relationships on the basis of our common worship experience.

The Chapel is my symbol. But by the very nature of symbolism I cannot impose it upon anyone else. Neither do I wish it displaced.

IN RETROSPECT

By Henry Wallace Heaps

This past academic year has been filled with activities sponsored or directed by the Student Council. One might say that we have been active to the point of fatigue. However, in all the energy expended, a survey shows many worthy projects completed.

A quick review of the outstanding activities of the year follows: *The Handbook*, the first of its kind in our history included the names, pictures, and addresses of

all members of our Seminary Family from janitors to professors, and has proven a valuable aid in getting acquainted — even though its real effectiveness was somewhat hampered by the lateness of its publication. Over six thousand pounds of clothing were collected and sent to families in Germany through a special gift from a surplus in the Student Council treasury. The goal of \$8500.00 set for the United Funds Drive has not been realized. Some of the thousand-dollar deficit may be accounted for by the fact that students gave nearly five hundred dollars to one of our members who suffered a severe auto accident.

Henry Heaps, a Senior in the seminary and President of the Student Association, is a graduate of Maryville College from Street, Maryland.

Our student body cooperatd with the local Red Cross chapter in setting up an active volunteer blood program for the Princeton Hospital. During the year many of our students responded to emergency needs for blood transfusions. Through the action of the Council, the Trustees of the Seminary have approved a Group Accident Insurance Plan to become effective next fall which will protect the student in any injury incurred while in seminary. A new automatic washer was installed for the benefit of the single men who live on campus. The first religious drama presented by the students is sponsored by the Student Council and will be performed at the close of the third term.

We have completed our first year of living with our new community charter — "Princeton Seminary as a Christian Community." Many students have interpreted the freedom offered as to class attendance to mean license. Several professors have abused the students' prerogative by secretly taking roll. Only a very few persons have been persistent violators in parking their cars on campus. Daily chapel attendance has been above the average, and a substantial interest has been shown in special functions on campus. Some of the interest groups

this year have enjoyed an unprecedented response to their activities. It is to be recognized and acknowledged that our Community Charter does not automatically create a Christian Community, anymore than having a Bible on one's desk make one a Christian. Nevertheless it must be said that we have been living with a more mature Christian approach to the whole problem of community than ever before experienced on Princeton Seminary campus. To point out its strong points is not to deny its weaknesses. Eight months of experience with our new effort to achieve community hardly warrants a valid judgment either as to its merits or defects. At this stage it should be the purpose of no one to set himself up as a judge concerning the real value of our charter, or in starting a "finger-pointing campaign"; but rather, each one should resolve to give of his best in making community a reality. Only as students and faculty together make Jesus Christ the norm and the guide of all that happens on our campus can real community be achieved.

A backward look may sometimes clear one's vision for a forward step. It is our prayer that the coming years will experience many forward steps toward the realization of a Christian Community on our Seminary Campus.

CATALOGUE REVISITED

By Paphnutius

CALENDAR

- | | |
|----------|--|
| Sept. 25 | Greek Test for entering B.D. candidates. Don't bother to take this test unless you majored in Greek at college. |
| Sept. 29 | Orientation Tour. The major features of Princeton, including a graphic explanation of why it smells "that way" on a wet and windy day. |
| Sept. 30 | Faculty Reception. Tea and Crumpets and strained smiles. |
| June 6 | Baccalaureate Service. (Let's just skip all the unpleasantness between September and June, shall we?) |
| June 8 | The Day of Liberation. (Go tell it out abroad!) |

Paphnutius is an eremite from lower Aybssinia, a transfer to the Middler Class. He attended the Catechetical School of Alexandria in 350 A.D.

HISTORY OF THE SEMINARY

By virtue of the action of the General Assembly, this is *The Seminary of the Presbyterian Church*. Students are required to sign a pledge to remind their fellow ministers of this fact at meetings of presbytery, etc.

In 1812 the Seminary erected its first building, Alexander Hall. This is commemorated in the 1812 Overture, by Fifth Amendment Tschaiowsky, in which work the uninhibited and barbarous University is represented by the revolutionary "Marseillaise," and the Seminary by the theme of "God the Omnipotent." (Whence the version in the University hymnal, "God the All-Terrible.")

LOCATION OF THE SEMINARY

The General Assembly, upon mature deliberation, selected Princeton as the site of the Seminary. This was for three reasons. (1) Princeton is erected upon a swamp. (2) The weather in Princeton is unhealthy. (3) The propinquity of the University shall train men in the avoidance of worldly sins so prevalent in that place, particularly the tendency towards becoming educated men.

THE PRINCETON SEMINARIAN

"A Student Voice of the Christian Church"

A monthly publication by students of Princeton Theological Seminary. Opinions expressed in *The Princeton Seminary* are those of the authors and are not necessarily those of the Administration, the Student Council, the Editorial Board or the Editorial Staff.

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SEMINARY CAMPUS

THE LIBRARIES. There are two libraries in close proximity to the main campus, easily reached by dodging automobiles on Mercer Street. These two buildings differ in style somewhat, the Reserve Library being Hun Gothic, while the Main Library is early Newark Brewery. These contain many books which may be withdrawn by the student upon his signature and fingerprints.

STUART HALL. This is the main classroom building on the campus, and is designed in modified Brewery. It accommodates twelve classes, and the large open spaces around the stairways are the scene of the Seminary Picnic.

BROWN HALL. The architecture of this dormitory is Old British Blockhouse. It is topped by a beehive, which until recently was Dr. Gehman's Study.

TENNENT HALL. The single women's dormitory, discreetly removed from the rest of the campus. This building, as well as the adjoining North and South Halls, is colored a lovely mustard-plaster yellow.

Editorial:

The Editor would like to take this opportunity to express publicly his appreciation to several people for their assistance on the *Seminarian* this year. To all who have written articles, whether we published them or not, we want to say thanks; we wish there had been more articles volunteered. The *Seminarian* will have the most life when there are three or four articles rejected for every one accepted and printed. The Editorial Board has given us generously of their time and opinions, and we thank them for their work; out of some of the conflicts between board and staff this year it will be possible to frame a set of by-laws for the paper, a thing much needed for some time.

The staff has done an excellent job. Lincoln Griswold and Frank Hamilton have been responsible for getting the paper out to students, faculty, other seminaries and about seventy colleges. The editorial critics have, with out exception, been prompt and helpful with their criticisms. The proofreaders, Joe Mattison and Jack Crossley, have willingly dropped their studies at a moment's notice to read proofs, and they have read carefully; the glory of proofreading is that when it is done well no one notices the work, and no one has noticed the proof-reading this year.

My personal gratitude is here expressed to Dick Symes, the Associate Editor, who has worked hard and faithfully to make the *Seminarian* all that it should be; he is next year's Editor, and we all wish him and his associate, Don Crosby, a successful year, and hope that

the paper will develop under their leadership into the kind of paper the seminary wants and needs. A word of appreciation is certainly due to Dr. Mackay and the administration. Without their backing the *Seminarian* would not have gotten started, and without their backing it would not have continued. Their patience with our fumbling efforts, their encouragement, their pride in the little that has been done — all these things have contributed immeasurably to the making of the *Seminarian*.

The Princeton Seminary is an official publication of the Student Council, and therefore of the Student Association. It has not succeeded, and it never will succeed, in becoming a true expression of the student body, until each member of the body takes both a passive and an active interest. Repeatedly the paper has asked for your comments; we received none. That there were comments to be made we know, for the Student Council one night devoted a good deal of time to discussing what was wrong with the paper. But why did the individual council members not give to some member of the Board or to one of the editors their opinions. Similarly with the student body, where was the response to the paper? It is not that the Editor is starved for appreciation, rather it is that when you open up your minds to tell the editors what you think — it is then that something can be done to make the paper more interesting. As retiring Editor, I challenge you, the student body, to give more support to Dick Symes and Don Crosby than you have given previous editors; the *Seminarian* is a unique paper, and a good paper, but it cannot become *your* paper until you make it so.

W.H.H.

